دعــوة أهــل الكتـــاب
إلى
ديـــن رب العبـــاد

تأليف

سعيد عبد العظيم علي

ترجمة

محمد عبد الجواد راجح





للنشر والتوزيع
الإسكندرية ت/ ٥٤٩٦١٠٧ /٠٣ فاكس/ ٥٥٦٧١٣٤ /٠٣
safa .merwa@yahoo.com
safa.meraw@hotmail.com

بسم الله الرحمن الرحيم

الطبعة الأولى: ١٤٢٨هـ- ٢٠٠٧م

رقم الإيداع: ٢٢٦٢٣/ ٢٠٠٧

الترقيم الدولي: I.S.B.N

977 - 6168 - 50 - 7

علي؛ سعيد عبد العظيم

كتاب: دعوة أهل الكتاب إلى دين رب العباد

تأليف: سعيد عبد العظيم علي

ترجمة: محمد عبد الجواد راجح

دار الصفا والمروة للنشر والتوزيع، ٢٠٠٧

دار الصفا والمروة

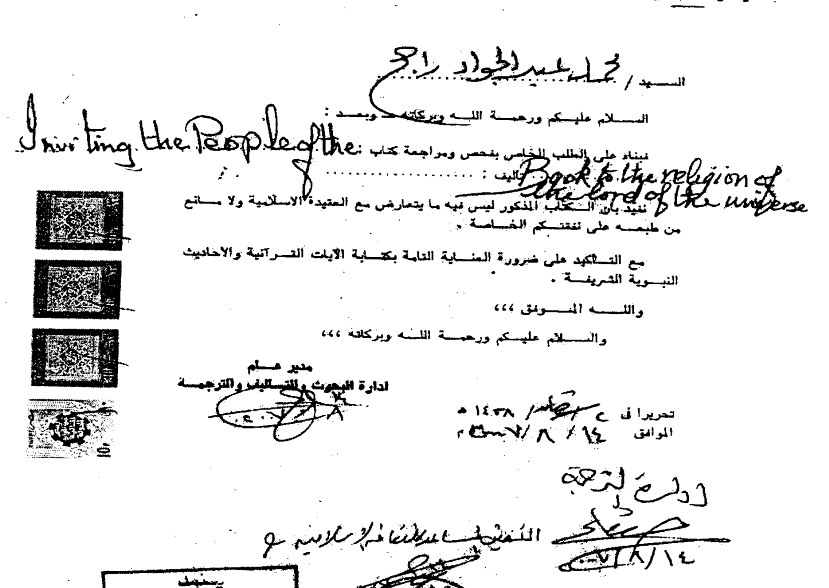
للنشر والتوزيع

١٨٥ ش جمال عبد الناصر - نهاية نفق سيدي بشر

الإسكندرية ت: ٠٣/٥٤٩٦١٠٧ فاكس:٠٣/٥٥٦٧١٣٤

Email: safa.meraw@yahoo.com

safa.meraw@hotmail.com



بسم الله الرحمن الرحيم

نموذج رقم ١٧

AL-AZHAR
ISLAMIC RESEARCH ACADEMY
GENERAL DEPARTMENT
For Research, Writting & Translation

الأزهـــر
مجمـع البحـوث الإسـلامية
الادارة العـامة
للبحـوث والتـأليف والترجمـة

السـيد / محمد عبد الجواد راجح

السـلام عليـكم ورحمـة اللـه وبركاته وبعـد :

فبناء على الطلب الخاص بفحص ومراجعة كتاب : Inviting the People of the Book to the religion of the Lord of the universe

تأليف : ....

نفيد بأن الكتاب المذكور ليس فيه ما يتعارض مع العقيدة الاسلامية ولا مـانع من طبعـه على نفقتـكم الخـاصة .

مع التـأكيد على ضرورة العنـاية التامة بكتـابة الآيات القـرآنية والاحاديث النبـوية الشريفـة .

واللــه المـوفق ،،،

والسـلام عليـكم ورحمـة اللـه وبركاته ،،،

مدير عـام
ادارة البحوث والتـأليف والترجمـة

تحريرا في ١٤٣٨ هـ
الموافق ١٤ / ٨ / ٢٠١٧ م

ادارة الترجمة

الأمين العام لمجمع البحوث الأسلامية
ابراهيم عطا الفيومي

تفويض

أنا الموقع أدناه **الدكتور/ سعيد عبد العظيم** مؤلف كتاب: دعوة أهل الكتاب إلى دين رب العباد قد فوضت السيد/ **محمد عبد الجواد محمد راجح** (مترجم لغة إنجليزية) بترجمة الكتاب إلى اللغة الإنجليزية واتخاذ كافة الإجراءات الخاصة بذلك من تصاريح ومراجعة وتدقيق من مجمع البحوث الإسلامية بالأزهر الشريف.

كما أذنت للسيد/ **رمضان درويش رمضان** مدير وصاحب دار الصفا والمروة للنشر والتوزيع بطبع ونشر وإخراج الكتاب المذكور أعلاه في طبعات ذات أحجام ومجلدات مختلفة في كل أنحاء العالم بأي شكل من الأشكال أو عن طريق أي وسيلة من الوسائل الإلكترونية أو الميكانيكية.

وهذا التفويض يظل ساريًا في كل الأحوال والظروف بدون أي قيد زمني.

وهذا مع مسؤليتي الخاصة،،،

وتفضلوا بقبول وافر التحية والاحترام،،،

المفوض

الإسم / سعيد عبد العظيم علي

التوقيع /

الختم /

دكتور
سعيد عبد العظيم علي محمد

Index



"People Of The Book" & The Muslims

أهـل الكتـاب والمسلميـن

The Natural Alliance Between Christianity, Judaism and Islam

Islam is a religion of peace, love and tolerance. Today, however, some circles have been presenting a false image of Islam, as if there were conflict between Islam and the adherents of the two other monotheistic religions. Yet Islam's view of Jews and Christians, who are named "the People of the Book" in the Koran, is very friendly and tolerant.

This attitude towards the People of the Book developed during the years of the birth of Islam. At that time, Muslims were a minority, struggling to protect their faith and suffering oppression and torture from the pagans of the city of Mecca. Due to this persecution, some Muslims decided to flee Mecca and shelter in a safe country with a just ruler. The Prophet Muhammad told them to take refuge with King Negus, the Christian king of Ethiopia. The Muslims who followed this advice found a very fair administration that embraced them with love and respect when they went to Ethiopia. King Negus refused the demands of the pagan

messengers who asked him to surrender the Muslims to them, and announced that Muslims could live freely in his country.

Such attitudes of Christian people that are based on the concepts of compassion, mercy, modesty and justice, constitute a fact that God has pointed out in the Koran. A verse of the Koran states:

... You will find the people most affectionate to those who believe are those who say, 'We are Christians.' That is because some of them are priests and monks and because they are not arrogant. (Surat al-Ma'ida, 82)

The Common Beliefs and Values of the People of the Book with Muslims

Christian and Muslim belief have many aspects in common. Judaism too shares many beliefs with Islam. All true adherents of these three great religions:

- believe that God has created the entire universe out of nothing and that He dominates all that exists with His omnipotence.
- believe that God has created man and living things in a miraculous way and that man possesses a soul granted him by God.

◎ believe that besides Jesus, Moses or Muhammad, God sent many prophets such as Noah, Abraham, Isaac and Joseph throughout history, and they love all these prophets.

◎ believe in resurrection, Heaven and Hell and angels, and that God has created our lives with a certain destiny.

The beliefs of the People of the Book are in harmony with Muslims, not only in terms of faith-related issues, but also of moral values. Today, in a world where such immoralities as adultery, homosexuality, drug addiction and a model of egoism and self-seeking cruelty have grown widespread, the People of the Book and Muslims share the same virtues: Honor, chastity, humility, self-sacrifice, honesty, compassion, mercy and unconditional love...

According To The Koran, Muslims, Jews And Christians Should Live In Friendship

It is evident there are ample grounds for an alliance between the "People of the Book" and Muslims. This is also very evident in the Koran. In the relevant verses of the Koran, there is a significant difference between the People of the Book and the idolaters. This is especially emphasized in the area of social life. For example, it is said concerning the idolaters: **"(they) are unclean, so after this year they**

should not come near the Masjid al-Haram (Kaaba)." (Surat at-Tawba: 28) Idolaters are people who obey no divine law, have no moral precepts and who are capable of committing every kind of degrading and perverse action without hesitation.

But while they basically rely on God's revelation, the People of the Book have moral precepts and know what is lawful and what is not. For this reason, if one of the People of the Book cooks some food, it is lawful for Muslims to eat it. In the same way, permission has been given for a Muslim man to marry a woman from among the People of the Book. On this subject God commands:

Today all good things have been made lawful for you. And the food of those given the Book is also lawful for you and your food is lawful for them. So are chaste women from among the believers and chaste women of those given the Book before you, once you have given them their dowries in marriage, not in fornication or taking them as lovers. But as for anyone who disbelieve, his actions will come to nothing and in the hereafter he will be among the losers. (Surat al-Mai'da: 5)

These commands show that bonds of kinship may be established as a result of the marriage of a Muslim with a woman from the People of the Book, and that those on each

side of the union can accept an invitation to a meal. These are the fundamentals that will ensure the establishment of **equitable human relationships and a happy communal life.** Since the Koran enjoins this equitable and tolerant attitude, it is unthinkable that a Muslim could take an opposing view.

Monasteries, Churches And Synagogues Should Be Respected

Another important fact we learn from the Koran is that Muslims must respect Jewish and Christian places of worship. In the Koran, the places of worship of the People of the Book, i.e. monasteries, churches and synagogues, are mentioned as places of worship protected by God.

...if God had not driven some people back by means of others, monasteries, churches, synagogues and mosques, where God's name is mentioned much, would have been pulled down and destroyed. God will certainly help those who help Him - God is All-Strong, Almighty. (Surat al-Hajj: 40)

This verse shows all Muslims the importance of respecting and protecting the sanctuaries of Christians and Jews.

Indeed, in the Koran God commands Muslims not to harbor any enmity towards any people. In many verses, friendship is recommended, even with idolaters. God even refers to the idolaters at war with Muslims in this way: **"If**

any of the idolaters ask you for protection, give them protection until they have heard the words of God. Then convey them to a place where they are safe." (Surat at-Tawba: 6)

Jews and Christians, however, are much closer to Muslims than idolaters. Each of these religions has its book, that is, they are subject to a revelation sent down by God. They know what is right and what is wrong, what is lawful and what is unlawful. They know they will give an account to God, and they love and revere His prophets. This shows that Muslims and the people of the book can live easily together and cooperate.

(1) The Common Enemies of the Faith

Another important fact that draws Christianity, Judaism and Islam together is the atheist philosophies that are so influential in our time.

Among the best-known and most harmful philosophies of our age can be cited **materialism, communism, fascism, anarchism, racism and secular humanism**. Many people who believed in the fake diagnoses, deceptive descriptions and explanations of these ideas on the universe, society and man, have lost their faith or doubted it. What is more, these ideologies have dragged people, societies and nations into

great crises, conflicts and wars. Their share of the blame for the pain and troubles that humanity suffers today is immense.

While they deny God and creation, all the above-mentioned ideologies are based on a common framework, a so-called scientific basis; Charles Darwin's theory of evolution. Darwinism constitutes the basis of atheist philosophies. This theory claims that living beings have evolved as a result of coincidences and by means of a struggle for life. Therefore, Darwinism sends this deceptive message to people:

"You are not responsible to anyone, you owe your life to coincidences, you need to struggle, and if necessary to oppress others to succeed. This world is one of conflict and self-interest".

This evil morality advises people to be egoistical, self-seeking, cruel and oppressive. It destroys such virtues as mercy, compassion, self-sacrifice and humility, the moral values of the three great monotheistic religions.

This being the case, it is necessary for the people of the Book and Muslims to cooperate, since they believe in God and accept the morality that He teaches. The followers of these three religions should expose to the world the fallacy of Darwinism, which has no scientific basis, but which is

trying to be preserved for the sake of materialist philosophy. They should cooperatively carry out an intellectual struggle against all other deceptive ideas that serve atheism. Once this is realized, the world will, in a very short time, embrace peace, tranquility and justice.

Conclusion: "Let us Rally to a Common Formula"

At a time when anti-religious, atheist and materialist ideologies surround the world, similarities among theistic religions should be emphasized, and cooperation should be established for common aims.

Concerning the People of the Book, God gives Muslims a command in the Koran; to rally to a common formula:

O People of the Book! Let us rally to a common formula to be binding on both us and you: That we worship none but God; that we associate no partners with Him; that we erect not, from among ourselves, Lords and patrons other than God. (Surat Al 'Imran, 64)

This is indeed our call to Christians and Jews: As people who believe in God and follow His revelations, let us rally to a common formula - "faith". Let's love God, Who is our

Creator and Lord, and follow His commands. And let us pray God to lead us to an even straighter path.

When Muslims, Christians and Jews rally to a common formula this way;

When they understand that they are friends not enemies,

When they see that the real enemy is atheism and paganism, then the world will become a very different place.

The fighting that has raged for ages, enmities, fears - and terrorist attacks - will come to an end, and a new civilization based on love, respect and peace will be established upon this "common formula".



Social Relationships

العلاقات الاجتماعية بين المسلم وغير المسلم

The relations among the members of the Islamic society are based on two fundamental principles: first, awareness of the strong bond of brotherhood which links one individual to another, and second, the protection of the rights of the individual and the sanctity of his life, honor, and property, as guaranteed by the *Shari'ah* of Islam.

Any words, deed, or behavior which contravene or threaten these two principles is prohibited by Islam, the degree of prohibition depending on the magnitude of material or moral injury which might result from it. In the following *ayat* we find some examples of those prohibited acts which are injurious to the brotherhood and sanctity of human beings. Allah Subhanahu wa Ta'ala says: **Verily, the Believers are brothers. Then set matters right between your brothers and be conscious of Allah in order that you may obtain mercy. O you who believe, let not some people mock at other people, for they may be better than themselves, nor (let) women (mock) at women who may be better than themselves. And do not slander yourselves, nor revile by (offensive) nicknames; evil is a name connoting wickedness after believing; and whoever does**

not turn away (from doing this), those are wrongdoers. O you who believe, avoid (indulging in) much suspicion; truly, some suspicion is a sin. And do not spy or backbite one another; would any of you like to eat the flesh of his dead brother? You would abhor that. And be conscious of Allah; indeed, Allah is Relenting, Merciful. (49:10-12)

Here Allah proclaims that the Believers are indeed brothers to one another united through the brotherhood of Islam in addition to their brotherhood in humanity. This brotherly relationship requires that they get to know each other and do not avoid each other, that they establish ties and do not break them, that they love and do not hate, that they be sincere and not superficial, and that they come together and do not separate from one another. And the Prophet (peace be on him) says, **Do not be envious of each other, nor backbite nor hate one another, but become brothers in the service of Allah.** (Reported by al-Bukhari and others).



Special Consideration for the People of the Book

معاملة خاصة لأهل الكتاب

While Islam does not prohibit Muslims to be kind and generous to peoples of other religions, even if they are idolaters and polytheists, as for example, the polytheists of Arabia, concerning whom the above verses were revealed, it looks upon the People of the Book, that is, Jews and Christians, with special regard, whether they reside in a Muslim society or outside it.

The Qur'an never addresses them without saying, **"O People of the Book"** or **"O You who have been given the Book,"** indicating that they were originally people of a revealed religion. For this reason these exists a relationship of mercy and spiritual kinship between them and the Muslims, all having in common the principles of the one true religion sent by Allah through his prophets (peace be on them all): **He has ordained for (the Muslims) the same religion which He enjoined on Noah, and that which We have revealed to thee (Muhammad) and that which We enjoined on Abraham, Moses, and Jesus: that you should establish the faith and make no division in it....** (42:13)

Muslims are required to believe in all the Books revealed

by Allah and in all the prophets sent by Him; otherwise they are not Believers. **Say: We (Muslims) believe in Allah and in what He has revealed to us, and in what He revealed to Abraham and Ishmael and Isaac and Jacob and the tribes (of Israel), and in what was given to Moses and Jesus, and in what was given to (all) the prophets by their Lord. We make no distinction between any of them, and to Him do we submit.** (2:136)

Consequently, if the People of the Book read the Qur'an, they will find in it praise for their Books, messengers, and prophets.

If Muslims hold discussions with the People of the Book, they should avoid such approaches as cause bitterness or arouse hostility: **And do not dispute with the People of the Book except by (the way) which is best, unless it be with such of them as transgress, and say, 'We believe in what has been sent down to us and sent down to you, and our God and your God is one, and to Him do we submit.'** (29:46)

We have already seen how Islam permits eating with the People of the Book, sharing the meat they slaughter, and marrying their women, marriage being a relationship of mutual love and mercy. As Allah Ta'ala says: **...The food of those who were given the Scripture (before you) is permitted to you and your food is permitted to them. And**

(lawful to you in marriage are) chaste women from among the Believers and chaste women from among those who were given the Scripture before you.... (5:6 (5))

This relates to the People of the Book in general. However, Christians in particular have been given special status by the Qur'an and are considered much closer to the hearts of the Believers.



Non-Muslim Residents of an Islamic State

غيـر المسلم المقيم فى ولايـة مسلمـة

The above injunctions include all People of the Book wherever they may be. However, those people who live under the protection of an Islamic government enjoy special privileges. They are referred to as "the Protected People" *(ahl al-dhimmah* or *dhimmies),* meaning that Allah, His Messenger (peace be on him), and the community of Muslims have made a covenant with them that they may live in safety and security under the Islamic government.

In modern terminology, *dhimmies* are "citizens" of the Islamic state. From the earliest period of Islam to the present day, Muslims are in unanimous agreement that they enjoy the same rights and carry the same responsibilities as Muslims themselves, while being free to practice their own faiths.

The Prophet (peace be on him) emphasized the duties of Muslims toward *dhimmies,* threatening anyone who violates them with the wrath and punishment of Allah. He said, **"He who hurts a *dhimmi* hurts me, and he who hurts me annoys Allah."** (Reported by al-Tabarani in *Al-awsat* on good authority).

Whoever hurts a *dhimmi,* I am his adversary, and I shall be an adversary to him on the Day of Resurrection. (Reported by al-Khatib on good authority).

On the Day of Resurrection I shall dispute with anyone who oppresses a person from among the People of the Covenant, or infringes on his right, or puts a responsibility on him which is beyond his strength, or takes something from him against his will. (Reported by Abu Daoud).

The successors of the Prophet, the caliphs, safeguarded these rights and sanctities of non-Muslim citizens, and the jurists of Islam, in spite of the variation of their opinions regarding many other matters, are unanimous in emphasizing these rights and sanctities.

Says the Maliki jurist, Shaha al-Deen al-Qarafi: The covenant of protection imposes upon us certain obligations toward the *ahl al-dhimmah.* They are our neighbors, under our shelter and protection upon the guarantee of Allah, His Messenger (peace be on him), and the religion of Islam. Whoever violates these obligations against any one of them by so much as an abusive word, by slandering his reputation, or by doing him some injury or assisting in it, has breached the guarantee of Allah, His Messenger (peace be on him), and the religion of Islam. (From the book, *Al-furuq,* by al-Qarafi).

And the Zahiri jurist, Ibn Hazm, says: If one is a *dhimmi,* and the enemy comes with his force to take him, it is our obligation to fight the enemy with soldiers and weapons and to give our lives for him, thus honoring the guarantee of Allah and His Messenger (peace be on him). To hand him over to the enemy would mean to dishonothis guarantee. (From the book, *Maratib al-ijma'*, by Ibn Hazm).



Meaning of Friendship with Non-Muslims

معنى الصداقة مع غير المسلم

A question which troubles some people and which is sometimes discussed openly is the following: How can we show kindness, affection, and good treatment to non-Muslims since Allah Ta'ala Himself prohibits Muslims to take non-believers as friends, allies, and supporters in such verses as the following: **O you who believe, do not take the Jews and Christians as friends; they are the friends (only) of each other. And whoever among you turns to them (for friendship) is certainly one of them; indeed, Allah does not guide the people who do wrong. Yet thou seest those in whose hearts is a disease racing toward them...** (5:54-55(51-52))

The answer to this is that these verses are not unconditional, to be applied to every Jew, Christian, or non-Muslim. Interpreting them in this manner contradicts the injunctions of the Qur'an which enjoin affection and kindness to the good and peace-loving peoples of every religion, as well as the verses which permit marriage to the women of the People of the Book, with all that Allah says concerning marriage—**"and He has put love and mercy between you"**

(30:21)—and the verse concerning the Christians: **...And thou wilt find those who say, 'Surely we are Christians.' to be nearest to them (the Muslims) in affection....**(5:85 (82)) (The terms Christian and Christianity do not appear in the Christian scriptures nor can they be attributed to Jesus (pbuh) himself. The followers of Jesus were known as *Nasara* (helpers) and this is the word used in the Arabic text of the Qur'an; the name "Christian" was originally used by those who held the followers in contempt.)

The verses cited above were revealed in connection with those people who were hostile to Islam and made war upon the Muslims. Accordingly, it is not permissible for the Muslim to support or assist them—that is, to be their ally—nor to entrust them with secrets at the expense of his own religion and community. This point is explained in other verses, in which Allah Ta'ala says: **They will spare nothing to ruin you; they yearn for what makes you suffer. Hatred has been expressed by their mouths, but what their hearts conceal is still greater. Thus have We made clear to you the revelations (or signs), if you possess understanding. Ah! You love them, but they do not love you....**(3:118-119)

This *ayah* throws light on the character of such people,

who conceal great enmity and hatred against the Muslims in their hearts and whose tongues express some of the effects of such hostility.

Allah Ta'ala also says, **Thou wilt not find a people who believe in Allah and the Last Day loving those who oppose Allah and His Messenger, even though they may be their fathers or their sons or their brothers or their kin....**(58:22)

Opposition to Allah is not simply belief but includes hostility toward Islam and Muslims.

Allah also says, **O you who believe, do not take My enemy and your enemy as friends, offering them affection, even though they have disbelieved in what has come to you of the truth, driving out the Messenger and yourselves because you believe in Allah, your Lord....**(60:1)

This verse was revealed in connection with the pagans of Makkah, who declared war on Allah and His Messenger (peace be on him), driving the Muslims out of their homes simply because they said, "Our Lord is Allah." With this type of people, friendship and alliance cannot be permitted. Yet in spite of this, the Qur'an did not dismiss the hope that some day there might be a reconciliation; it did not declare utter disappointment in them but

encouraged the Muslims to entertain the hope of better circumstances and improved relationships, for in the same *surah* Allah says: **It may be that Allah will bring about affection between you and those who are your enemies from among them. And Allah is All-Powerful, and Allah is Forgiving, Merciful.** (60:7)

This Qur'anic statement gives the assurance that this bitter hostility and deep hatred will pass way, as it is also stated in the *hadith,* **"Hate your enemy mildly; he may become your friend one day."** (Reported by al-Tirmidhi . Al-Bayheqi reported it in *Shi'ab al-iman* from Abu Hurairah. Al-Suyuti called it "good," transmitting the first part as "Love your friend mildly; he may become your enemy one day").

The prohibition against befriending the enemies of Islam is even more emphatic when they are stronger than the Muslims, crushing hopes and generating fear in the minds of people. In such a situation, only hypocrites and those in whose hearts there is a disease hasten to befriend them, giving them help today in order to benefit from them tomorrow. Allah Ta'ala describes this situation as follows: **Yet thou seest those in whose hearts is a disease racing toward them (the enemies of Islam), saying, 'We are afraid**

that a change of fortune may befall us.' But it may be that Allah will give (thee) the victory or some decision from Himself, and then they will become regretful for what they thought secretly within themselves. (5:55 (52))

And again, **Give to the hypocrites the tidings that they will have a grievous punishment. Do those who take the unbelievers as friends instead of the Believers seek honor among them? For indeed all honor belongs to Allah alone.** (4:138-139)



The Extension of Islam's Universal Mercy to Animals

رحمة الإسلام بالحيوانات

The universal mercy of Islam embraces not only human beings, whether unbelievers, People of the Book, orMuslims, but all other living creaof Allah as well. Accordingly, Islam prohibits cruelty to animals. Thirteen hundred years before any societies for the prevention of cruelty to animals were established, Islam had made kindness to animals a part of its faith and cruelty to them a sufficient reason for a person to be thrown into the Fire.

The Prophet (peace be on him) related to his Companions the story of a man who found a dog panting with thirst. The man went down into a well, filled his shoes with water which he gave to the dog, and continued to do so until the dog's thirst was quenched. The Prophet (peace be on him) said, **'Then Allah was grateful to him and forgave him his sins.' The Companions asked, 'Is there a reward for us in relation to animals, O Messenger of Allah?' He replied 'There is a reward in (relation to) every living creature.'** (Reported by al-Bukhari).

Side by side with this radiant picture of Allah's forgiveness and pleasure, the Prophet (peace be on him) drew another

picture depicting Allah's anger and punishment. He said, **A woman was sent to the Fire because of a cat. She imprisoned her and neither fed her nor set her free to feed upon the rodents of the earth.** (Reported by al-Bukhari.)

Respect for Allah's living creatures reached such an extent that when the Prophet (peace be on him) saw a donkey with a branded face, he denounced such a practice saying, **"I would not brand an animal except on the part of its body farthest from its face."** (Reported by Muslim.) In another report, he passed by a donkey with a branded face and said, **"Have you not heard that I have cursed anyone who brands an animal on its face or who hits it on its face?"** (Reported by Abu Daoud and al-Tirmidhi.)

We have already mentioned that when Ibn 'Umar saw some people practicing archery using a hen as a target, he said, **"The Prophet (peace be on him) cursed anyone who made a living thing into a target".**

And Ibn 'Abbas said, The Prophet (peace be on him) forbade that animals be made to fight each other, since people would goad animals into fighting each other until one of them was pecked or gored to death, or close to it. Ibn 'Abbas also reported that the Prophet (peace be on him) strongly condemned the castration of animals. (Reported by al-Bazzar on sound authority).

The Qur'an condemned the Arabs of *jahiliyyah* for their slitting the ears of cattle, calling this a practice inspired by Satan. (4:119)

In relation to the method of slaughtering an animal, we have already pointed out that Islam insists that the manner of slaughter should be that which is least painful to the victim and its requiring that the knife be sharpened but not in front of the animal. Islam also prohibits the slaughtering of one animal in front of another. Never, prior to Islam, had the world witnessed such concern for animals, a concern which was beyond its imagination.



Basic Beliefs: Christian versus Muslim

عقـائـد أساسيـة (الإسـلام ضـد المسيحيـة)

Belief in	What Christians Believe	What Muslims Believe
God أللّٰه	God is three gods merged into one God. This one God is called a Trinity. However, to say that God is three is a blasphemy of the highest order. All three parts of the Trinity are "coequal" "co-eternal" and "the same substance." For this reason, this doctrine is described as "a mystery."	God is one God in the most basic, simple, and elementary meaning of the word. He has no children, no parents nor any equal. In Islam God is known by the name "Allah" and more than 99 other venerated names, such as "the Merciful," "the Gracious," "the All-Powerful," etc.

Jesus المسيح	The second member of the Triune God, the Son of the first part of the Triune God, and at the same time "fully" God in every respect.	A very elect and highly esteemed messenger of God. No Muslim is a Muslim if he does not believe this.
The Holy Spirit **الروح القدس**	The third member of the Triune God, but also "fully" God in every respect.	He is the angel Gabriel. The angel Gabriel is highly esteemed as the "Trustworthy Spirit"
Mary the mother of Jesus **السيدة مريم عليها السلام**	A chaste and pious human woman who gave birth to Jesus Christ, the second member of the Trinity, the Son of God,	A chaste and pious human woman who was chosen, purified, and preferred over all of the women of creation to be the one to give birth to

	and at the same time "fully" God Almighty in every respect.	Gods elect messenger Jesus through the command of God without any father whatsoever.
The Word كلمة الله	Part of God which was "with" God but also "fully" God and then became Jesus the Son of God.	God's command "Be!" which resulted in Jesus' conception in the womb of Mary without the need for a human father.
Previous prophets أنبياء سابقين	All accepted, respected, and believed.	All accepted, respected, and believed.
The Bible الإنجيل	Accepted as 100% the faultless word of God	Muslims believe in the books of the previous prophets including the "Torah" which was sent to Moses, the

		"Zaboor" (Psalms) which were given to David, the "Injeel" (Gospel) which was given to Jesus, and the Qur'an which was given to Muhammad However, Muslims are told that the previous scriptures were tampered with by mankind and the Bible should only be accepted in as far as it is confirmed by the Qur'an. It is to be treated with respect, however any statements which clearly oppose those of the Qur'an are to be rejected as the work of mankind.

Muhammad محمد ﷺ	Varying beliefs. Some believe that he was a liar, some believe he was a lunatic, some believe he was the False Messiah, and yet others claim he was deceived by the Devil.	The last messenger of God to all of humanity. He was known as "The Truthful, the Trustworthy" before he received his first revelation. He was sent by God as a mercy to all creation. He was a human being but performed a number of miracles during his lifetime by the will of God.
The Qur'an قرآن كريم	Varying beliefs ranging from it being a copy of the Bible to it being the work of Muhammad (pbuh), to it's	The last book of God sent to mankind. It was given the distinction of being personally guarded by God from human tampering. It is on a literary

	being the work of Christians and Jews who were conspiring with Muhammad.	level never before seen by mankind. No Arab to this day has ever been able to meet it's challenge to "write a work similar to it." It shall remain safe from the tampering of mankind till the day of Judgment as a guidance for all Humanity.
Message of Jesus رسالة المسيح	That he was sent by God (who was at the same time "fully" Jesus) in order to die on the cross and save all mankind from the sin of Adam. Without this sacrifice all	That he was sent by God as a messenger to the Jews in order to return them to the pure and true religion of Moses, and to relieve them of some of the regulations which had been placed

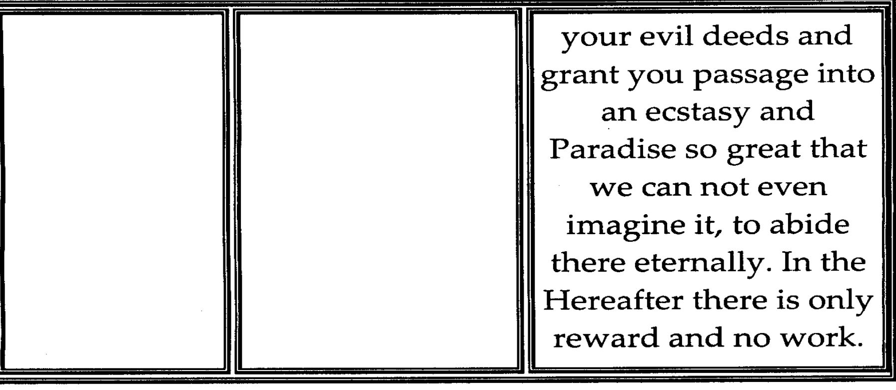
	of humanity was destined to perish in the sin of Adam. After the crucifixion all that is required of humanity is faith without any works.	upon them in ancient times. He taught them to have faith as well as works. Neither one can stand alone.
Jesus' giving life to the dead, healing the blind and the lepers **المسيح يحيى الموتى ويبرأ الأبرص والأكمه بإذن الله**	All accepted. He performed them because he was the Son of God and also at the same time "fully" God and the "incarnation" of God.	All accepted. They were performed through the will of God just as Moses, Noah, and all other prophets did so in ancient times through the will of God.

The crucifixion الصلب	Jesus was given over to the Jews. He was spat on, cut, humiliated, kicked, striped, and finally hung up on the cross and killed very slowly and painfully.	Jesus was not forsaken to the Jews to be abused and killed, however, it was "made to appear so to them." God saved Jesus by raising him up unto Himself.
The second coming of Jesus. المجيء الثاني للمسيح عليه السلام	Accepted. Originally expected to happen during the lifetime of the first disciples, many predictions have been made later and he is still expected at any moment. He is currently anticipated to	Accepted. Jesus did not die but was raised up into heaven by God. He shall return to earth just before the Day of Judgment in order to kill the "False Messiah" and to establish peace and justice on earth. He will kill the pigs, break

	arrive around the turn of the century (2000 C.E.)	the cross, and call all humanity to Islam.
The original sin **الخطيئة الأصلية**	All of humanity has inherited the sin of Adam. Only the death of the sinless offspring of God could erase this sin. No one is born clean, no matter if his life is only for a single day. Only baptism and faith in the death of Jesus can save one from this destiny.	There is no such thing. Humanity is created by God destined for heaven unless they chose to disobey Him and refuse His mercy. God can very trivially and effortlessly forgive the sins of all of Humanity no matter if they were to fill the lofty regions of the sky. Such a matter would be trivial and inconsequential for Him since He has already done much more than that such as creating everything we can ever see, hear or imagine. He loves to

		bestow His mercy and forgiveness on His creation and rewards the most trivial acts with the most tremendous rewards. In order to achieve God's reward one must have faith as well as works
The atonement **الإنابة الى الله**	The sin of Adam was so great that God could not forgive it by simply willing it, rather it was necessary to erase it with the blood of a sinless innocent god named Jesus who was also "fully" God.	Adam "atoned" for his sin by saying *"My Lord I have sinned and if you do not forgive me and have mercy upon me then I shall indeed have lost."* So God forgave him. Similarly, all human beings have the door to forgiveness left open to them by God until the day they die. There are no intermediaries between mankind and

		God. If they sincerely repent to God, ask His forgiveness, and forsake their evil deeds before their hour comes then He shall forgive them and there is nothing more pleasing to Him than to forgive the sins of one who comes to Him in sincere repentance.
The path to salvation **طريق الخلاص**	If you have faith in the atonement of Jesus for the sin of Adam which you have inherited then you shall be saved. You only need faith. No work is necessary.	If you have faith in God, believe in His messengers, and obey His commands then He shall multiply every single good deed that you do many, many times and erase your evil deeds, until on the Day of Judgment His mercy shall cause your good deeds to far outweigh



		your evil deeds and grant you passage into an ecstasy and Paradise so great that we can not even imagine it, to abide there eternally. In the Hereafter there is only reward and no work.

In this book it will be demonstrated (by God's will), through the words of the Bible and some of history's most eminent conservative Biblical scholars and references only, how most of the founding beliefs of Christianity today were indeed inserted by mankind into the message of Jesus long after his departure. Jesus (pbuh) himself never had anything whatsoever to do with them. These beliefs include:

The "Trinity."

The claim that Jesus (pbuh) is the Son of God in the later "orthodox" sense.

The "original sin" of Adam which mankind is alleged to have inherited.

The "atonement," or death of Jesus (pbuh) on the cross

in order to erase this sin of Adam.

The "incarnation" of God in the form of a human being, namely, Jesus (pbuh).

It will further be demonstrated that the true message of Jesus (pbuh) was:

That God is One. He is indivisible. He has no equal.

God has no children nor parents. There is no other god in existence other than God Himself.

Jesus (pbuh) was a human being. He was not God, but only an elect messenger of God.

God does not hold anyone responsible for the sin of anyone else, nor does He forgive the sins of one man by sacrificing another.

God does not give preference to a certain race, color, nation, lineage or anything else above any other. Only a person's individual actions and worship will distinguish them in the eyes of God.

God's justice refuses that any human being bear the sin of any other.

God is a merciful god who bestows His forgiveness without a price or asking for any compensation.

Entering into heaven requires both faith and work. Neither one can stand alone.

Muslims are taught that throughout the ages, God sent messengers to all tribes and nations all over the earth beginning with Adam (pbuh), the first prophet of God as well as the father of humanity. Every time a messenger of God would pass away, his people would begin to fall back on their evil deeds until a few generations later they would have managed to have completely corrupted His original message to them. When God's message was in danger of being completely obliterated by these people, He would chose from among them a new messenger to receive the original, uncorrupted message and convey it to them. Some of them would listen. Others would not. However, the message would always be available for those who wanted it. In this manner, God made sure that all of mankind would always have access to His true religion, no matter where or when they lived. It would then be up to them to seek out this knowledge.

Muslims are further taught that each messenger was sent only to his own people. His message was then fine-tuned to suit them. Thus, the basic message would be the same for all messengers: "God is one!, Worship Him alone!"

However, the details of each people's worship would be molded to suit their lifestyle, state of knowledge, and so forth. This was also true for Jesus (pbuh). Jesus was sent specifically to the Jews, and only to the Jews. It shall be demonstrated how one of the most fundamental reasons which led up to the loss of his message was that those who came after him attempted to preach it to those for whom it was never intended, namely, the Gentiles. The Gentiles eventually managed to introduce into the message of Jesus many aspects of their own beliefs which ultimately led up to the loss of the message of Jesus.

This book demonstrates how the diversion of the religion of Jesus (pbuh) from it's original teachings progressed in the following stages:

Jesus (pbuh) came to show the Jews how their religion had been changed from that preached to them by Moses and their previous prophets (pbut).

Jesus (pbuh) called the Jews back to the true religion of God sent down upon their previous messengers. Jesus himself observed every single aspect of the religion of Moses (pbuh) steadfastly and uncompromisingly. He fasted as Moses (pbuh) fasted, he worshipped as Moses (pbuh) worshipped, he refrained from tasting a single pig, he

believed in circumcision and himself was circumcised, he observed the Sabbath, never having violated it. He did this up until the crucifixion. It was only after the crucifixion, according to the Bible, that he allegedly returned in "visions" to Paul in order to nullify the law he had spent his whole life upholding. The *Bible* actually bears witness that during his lifetime, Jesus commanded his followers to follow the religion of Moses (pbuh) and threatened severe retribution from God for all of his followers who would forsake a single aspect of this religion *until the end of time* (see below).

Jesus (pbuh) departed from this earth and his apostles continued to follow his teachings religiously. They too followed the religion of Moses (pbuh) as Jesus (pbuh) had done before them and commanded them to do. For the first three decades after the departure of Jesus (pbuh), the followers of Jesus would merely be Jews who affirmed that Jesus (pbuh) was their promised Messiah. For the first three decades after the departure of Jesus (pbuh), his followers would continue to worship in the synagogues and Temple of the Jews and observe all of the aspects of the religion of Moses (pbuh) without exception.

Shortly after the departure of Jesus (pbuh), a Jew named Saul of Tarsus persecutes Jesus' followers every way he knows how. By his own admission, he does his utmost to

utterly waste the Church and to wipe the religion of Jesus from the face of the earth and the minds of men. He has never met Jesus (pbuh) in person.

Suddenly Saul claims to be receiving "visions" from Jesus (pbuh). The apostle Barnabas takes him under his wing, and through Barnabas he is accepted by the rest of the apostles. Barnabas then travels with him extensively until his reputation as a persecutor and killer of Christians is replaced with one of a true convert.

Now Saul parts ways with the apostle of Jesus (pbuh), Barnabas, and decides to preach to the Gentiles. He claims that the apostles of Jesus (pbuh) are lazy, misguided, hypocrites. He claims that it was necessary for him to constantly guide the apostles out of their ignorance into the truth of God which he was receiving in his "visions." He openly claims that he learned nothing from the apostles, and every single word he preached was from direct divine inspiration. The neighboring gentiles hated the Jews with such a passion that he found it all but impossible to convince them to accept the Judaism that Jesus (pbuh) practiced his whole life and taught his apostles to carry on after him until the end of time.

Saul readily admits in the Bible in many places that he was willing to do *anything* without exception in order to

convert the gentiles. He claims that *everything* has been made lawful for him. For this reason, Saul begins to compromise with the pagan gentiles and simplify the religion of Jesus for them in order to make it more appealing to them that they might convert.

Saul continues to compromise with the gentiles and mold the religion of Jesus (pbuh) closer and closer to their established beliefs in order to gain their conversion. In the end, all that he requires of them is "faith" without work. The pagan gentiles he is preaching to worship many "sons of almighty Jupiter or Zeus" and other such gods. Among them are such as Attis, Adonis, Dionysus, etc. They believe that these pagan gods had died for their sins and been resurrected. Saul now explains to them that Jesus (pbuh) was not merely a normal human prophet but a "Son of God" and that this "Son of God" died in atonement for the sins of all mankind. The Gentiles immediately see the parallels and the great degree of similarity with that which they already believe. All they have to do is change a few labels. In this manner, Saul manages to convince the Greeks (and other gentiles) to accept the "religion of Jesus." This is because, unlike the Jews, the religion of the Greeks already accepts "Trinities," and "father gods" and "son gods," and the death of gods, and the resurrection of gods, and the incarnation of

gods, and divine savior gods, and the eating of the flesh of gods, and the drinking of the blood of gods...etc. All of these concepts are old news to them. He becomes a great leader among them and is named "Saint Paul."

"Saint Paul" now writes extensively and gains more and more converts.

Once his converts begin to exceed the number of converts to the more strict and demanding religion of the apostles of Jesus (pbuh), they begin to kill the followers of the apostles, persecute them, and burn their Gospels.

The followers of "Saint Paul" are challenged to prove their claims of "son of God," "original sin," ..etc. through the scriptures and prove that Jesus (pbuh) or God had anything to do with them. They cannot. There are too many verses which declare that there is only ONE God in existence and that He does not hold mankind responsible for the sin of any man. Examples of these verses are available to this day (e.g. Isaiah 43:10-11, Ezekiel 18:19-20, Deuteronomy 24:16...etc.). Thus, it becomes necessary for them to recognize that God is a "Trinity" similar to the ancient "Trinities" of the Greeks and Romans so that they can have three Gods but claim that they only worship one. The ancient "Trinities" of Greek philosophy are redefined with new labels and applied to God Almighty

in order to define this new doctrine of "three gods in one." Once again, the "Trinity" could not be proven through the Bible, so the Church began to receive divine inspiration from God commanding them to clarify their Bible so that the "Trinity" could be seen clearly (see for example section 1.2.2.5). These "clarifications" would only be discovered by the scholars of Christianity centuries later. They would later provide irrefutable proof of how, when, and by whom these "clarifications" were inserted into the Bible. In the twentieth century, *Thirty two* conservative biblical scholars of the highest eminence backed by *fifty* cooperating denominations would justly throw out 1 John 5:7 as a fabricated insertion of the church. Many other fabrications would be discovered by them.

For the first four centuries CE Christianity is split into innumerable sects of countless divergent beliefs. Countless gospels of varying degrees of authenticity begin to spring up. These sects bitterly fight among one another with each one claiming that they alone possess the "true" religion of Jesus and the "true" Gospel. All of these sect vie for the backing of the Roman pagans in order to gain the upper hand over the other sects and silence them once and for all.

In the fourth century CE., the followers of the "Trinity"

manage to enlist the aid of the pagan Roman empire. They wield the power of this pagan nation to "cleanse" the earth of the "heretical" and "blasphemous" followers of the apostles. They later launch campaigns of "inquiry" to "convert" them.

"Trinitarian" beliefs are touted as the only truly correct religion of Jesus (pbuh). The writings of Paul are collected and today they form the majority of the books of the new testament. The books of the apostles are burned. They are all labeled "apocryphal" lies. The list of "truly inspired" books of the Bible that we have in our hands today was not officially sanctioned until the year 367C.E. The "Bibles" in the hands of the first three hundred years of Christians was very drastically different than the ones in our hands today. Within the span of a three centuries the Trinitarians manage to "recognize" that all of the books that were considered inspired and divine during the very first centuries CE were indeed all lies and apocrypha. Only those books that were considered apocryphal during these very first centuries CE are now recognized to be canonical, authentic, and divine. Those who are found concealing the original books of the apostles are now burned to death with their books. Paul's followers obtain copies of the Gospels of the apostles. They copy them but with drastic modifications to the doctrine found therein. They claim that the apostles wrote them.

These books are attributed to Matthew, Mark, Luke, and John. The additions to these books will continue for many more centuries. Only centuries later will Christian scholars begin to see the evidence that the claimed authors did not write these books.

Since the general populace of Christendom is perceived by the Church to be too backward and heathenistic to understand such sacred scriptures, therefore it becomes necessary for the Church to horde the Bible for their own personal use. Anyone who wishes to learn what the Bible says must come to the Church and ask them. The Church then through a combination of divine inspiration and verses of the Bible will tell them what they need to know.

Six hundred years after Christ, Muhammad (pbuh) is born. He follows the religion of Abraham (pbuh) which was handed down to him and all Arabs from the father of the Arabs, Ishmael, the eldest son of prophet Abraham (pbut). Upon reaching the age of 40, God sends the angel Gabriel to Muhammad to teach him His final message, the message of Islam. He tells him that the "people of the book" have changed the religion of Jesus (pbuh) and have altered it from a religion of submission to one God to a religion where multiple gods are being worshipped. He is told that he will be the final messenger, and that his message is to be directed

to all of mankind including the Jews and Christians.

The Jews and Christians claim that Muhammad (pbuh) is a liar, a lunatic, deceived by the Devil, and a false prophet. They claim that he has just copied the Bible in order to write his Qur'an. Just as many Jews refused to accept Jesus (pbuh) as a true messenger of God, so too do many Jews and Christians refuse to believe Muhammad (pbuh).

Muhammad (pbuh) passes away. The Trinitarians continue with their burning at the stake any Christian who opposes the "Trinity" or openly speaks about the discrepancies in the Bible. They launch campaigns of "inquiry" to cleanse the earth of all remnants of believers in one (monotheistic) God. They slaughter the Jews at every opportunity. The sentences of death by these inquisitions become so unbounded in their nature that whole nations are sentenced to death. A single holy decree of the Trinitarian church in 1568 would later condemn three million men women and children of the Netherlands to the scaffold as heretics. In the end, over twelve million people were put to death through the authority of the "Inquisitions."

The Church loses its power to the scientists and is pushed into a dark corner. Without the threat of death hanging over their heads, many Christian scholars begin to publish

countless books exhibiting detailed examples of contradicting verses and evidence of modification and tampering with the text of the Bible. The ancient manuscripts of the Christian society are studied in detail and slowly, the previous picture begins to come together. Countless excuses are made by the Church and those who's livelihood and power depend on these established beliefs. They now begin to give practically every single verse of the Bible "abstract" meanings. They tell their flock to have blind faith. They convince their flock that they can not understand the Bible without the interpretation and holy inspiration of the Church. They tell their flock that Jesus (pbuh) never means what he says and that every reference he makes to following the religion of Moses (pbuh) is not meant to be taken "literally" but was meant by Jesus (pbuh) to have "hidden" meanings totally in opposition to the obvious meanings. Only they can tell you what these hidden meanings of Jesus (pbuh) were.

Copies of the original Gospels of the apostles of Jesus (pbuh) begin to surface. They are found, of all places, hidden away in the capital of Christianity, the Vatican itself. These Gospels (Such as the "Gospel of Barnabas") confirm the teachings of the Qur'an. Copies of these Gospels have a tendency to disappear mysteriously. They are labels false Gospels and lies written by Muslims.

Suddenly, in 1947, the Dead Sea Scrolls are discovered. For close to forty five years, they are hoarded in Israel and hidden from the masses. When they are finally forced out into the open, an amazing discovery is made. They too confirm the Qur'an! They foretell the coming of not one but *TWO* Messiahs. They claim that these two Messiahs will be announced by an eschatological prophet. The dual prophesy is very clear and prevalent throughout the scrolls. The scrolls claim that the first Messiah will be betrayed by one of his followers but will not be forsaken by God to die, rather, the one who betrayed him shall be taken in his place. The scrolls specifically state that no nail shall touch the Messiah. There is so much in the Dead Sea Scrolls that parallels the teachings of the Qur'an, however, once again it is all explained away with abstract meanings. We are told that the fact that the Jews who lived 100 years before Jesus (the authors of the Dead Sea Scrolls) were expecting TWO Messiahs does not mean that they were expecting two *different* Messiahs, but rather, they *must* have been expecting a single Messiah with two different *personalities*. Thus, we are told, Jesus (pbuh) is *BOTH* Messiahs. On the other hand, the Jews explain that both prophesies refer to past or future occurrences and *neither* one could possibly refer to Jesus (pbuh) or Muhammad (pbuh).

Muslims are told that when God created mankind, He gave them "The Choice." They were told that they could either live their lives then die and fade out of the picture, like the animals do. Or they could elect to be held accountable for their actions. If they accepted the accountability, then the potential reward will be great. The potential retribution would be equally great.

With mankind's acceptance of this accountability came their free will. God gave mankind a free will to chose to either worship Him or to disobey Him. Out of God's infinite mercy, He then assisted mankind with many factors in order to guide them to His true path and the ultimate reward. Firstly, He sent the messengers. In this manner, no matter how much mankind tried to corrupt His religion, it would always be available to those who searched for it.

Secondly, He supplied mankind with minds. He gave them these minds in order to be able to distinguish between right and wrong using their intellect. If they see someone worshipping fire, and they see that the fire can not hear their prayers nor answer their calls, then no matter how much these fire-worshippers "spititualize" their worship and tell them of the great miracles the fire has worked for them and how it has answered their prayers,

and how it "loves" them, their intellect will refuse to believe these concoctions.

Finally, God gave mankind an inborn sense called in Arabic "Fitrah" (instinct). This "Fitrah" is the small voice inside each one of us which tells us "this doesn't feel right." When we pick up a gun for the first time in order to kill someone, we have to fight mightily in order to overcome our "Fitrah" which tells us that killing is wrong. In a similar manner, all mankind is born automatically knowing that "God is one." They must really fight themselves for a long time and be continually persuaded by those who are around them to believe otherwise. This is how they end up worshipping fire, stones, statues, multiple gods, and other things. It is forced upon them in spite of their "Fitrah" as they grow up.

This book goes back to the arguments of the original apostles. We will start with the "Trinity" and work our way backwards through history. We will see that there is absolutely no basis whatsoever for the "Trinity" in the Bible. Once the "Trinity" has been disproved we will see how the rest of these fabricated beliefs will unravel one by one till we return to the original teaching of Jesus (pbuh). All of this will be done in chapter one. After that, it will be

demonstrated how Muhammad (pbuh) was indeed prophesied by both Jesus (pbuh) and the previous prophets, as claimed in the Qur'an over 1400 years ago. I pray that you will find this information illuminating.



Comparing Muslim and Christian Beliefs About Salvation

مقارنة بين الإسلام والمسيحية بشأن الخلاص

	Muslim Beliefs	Christian Beliefs
The need for salvation **الحاجة الى الخلاص**	Muslims believe that people are born sinless. They do not seek a Savior. They depend on their own good works to please Allah, who they worship. They hope Allah will forgive their sins.	Christians believe sin is part of human life (Romans 5:12). Christ died for our sins to bring us to God (1 Peter 3:18). By the grace of God through faith in Jesus Christ, people can be forgiven of the sins that separate them from God (Ephesians 2:8).

Asking for forgiveness طلب المغفرة	The Quran is the Muslims' holy book. It tells Muslims that they can do good deeds to cancel out bad deeds (Quran 11:114). They believe they can ask Allah to forgive their sins. Allah may or may not forgive them. The Quran says, "[Allah] punisheth whom he will and forgiveth whom he will" (5:40).	Christians believe all sin is displeasing to God, whether or not it is "balanced" by good deeds. (See Romans 6:23.) But the Bible says, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9).
No salvation for works alone لا خلاص لمجرد الكلمات	Muslims believe Allah will judge everyone on Judgment Day. If they have done enough good deeds,	Christians believe that humans are not righteous enough to save themselves

	they believe they will go to paradise and be saved from hell.	through good works. All fall short of God's standard. God sent Jesus to redeem the lost from sin, so that those who believe in Him may have eternal life. (See Romans 3:22-25.)

Beliefs العقائد	The Quran says Muslims should believe in: Allah, the prophets of Islam, the Quran, angels, and Judgment Day (4:136). But believing in those things will not necessarily assure Muslims of salvation.	The Bible tells about someone who asked, "What must I do to be saved?" The answer is, "Believe in

		the Lord Jesus" (Acts 17:31; see also John 3:16).
Where is salvation found? أين يوجد الخلاص	The Quran says evildoers will have double doom unless they repent, believe, and do good works. Allah will "change their evil deeds to good deeds" if they do these things (Quran 25:70). However their salvation is still not a sure thing.	The Bible says, "Salvation is found in no one else [but Jesus], for there is no other name under heaven by which we must be saved" (Acts 4:12, NIV).

The Islamic and Christian views of Jesus

وجهة النظر الإسلامية والمسيحية فى عيسى عليه السلام

The person of Jesus or Isa in Arabic (peace be upon him) is of great significance in both Islam and Christianity. However, there are differences in terms of beliefs about the nature and life occurrences of this noble Messenger.

Source of information about Jesus in Islam

Most of the Islamic information about Jesus is actually found in the Quran.

The Quran was revealed by God to Prophet Muhammad (peace and blessings be upon him), and memorized and written down in his lifetime. Today, anyone who calls him or herself a Muslim believes in the complete authenticity of the Quran as the original revealed guidance from God.

Source of information about Jesus in Christianity

Christians take their information about Jesus from the Bible, which includes the Old and New Testaments.

These contain four biblical narratives covering the life and death of Jesus. They have been written, according to tradition, respectively by Matthew, Mark, Luke and John. They are placed at the beginning of the New Testament and comprise close to half of it.

Encyclopedia Britannica notes that none of the sources of his life and work can be traced to Jesus himself; he did not leave a single known written word. Also, there are no contemporary accounts written of his life and death. What can be established about the historical Jesus depends almost without exception on Christian traditions, especially on the material used in the composition of the Gospels of Mark, Matthew, and Luke, which reflect the outlook of the later church and its faith in Jesus.

Below are the views of Islam and Christianity based on primary source texts and core beliefs.

ISLAM

1. Do Muslims believe he was a Messenger of One God? YES

Belief in all of the Prophets and Messengers of God is a fundamental article of faith in Islam. Thus, believing in Prophets Adam, Jesus, Moses, and Muhammad (peace and blessings be upon them) is a requirement for anyone who calls him or herself a Muslim. A person claiming to be a Muslim who, for instance, denies the Messengership of Jesus, is not considered a Muslim.

The Quran says in reference to the status of Jesus as a Messenger:

"The Messiah (Jesus), son of Mary, was no more than a Messenger before whom many Messengers have passed away; and his mother adhered wholly to truthfulness, and they both ate food (as other mortals do). See how We make Our signs clear to them; and see where they are turning away!" (Quran 5:75).

2. Do Muslims believe he was born of a Virgin Mother? YES

Like Christians, Muslims believe Mary, Maria in Spanish, or Maryam as she is called in Arabic, was a chaste, virgin woman, who miraculously gave birth to Jesus.

"Relate in the Book the story of Mary, when she withdrew from her family, to a place in the East. She screened herself from them; then We sent to her Our spirit (angel Gabriel) and he appeared before her as a man in all respects. She said: I seek refuge from you in God Most Gracious (come not near) if you do fear God. He said: Nay, I am only a Messenger from your Lord, to announce to you the gift of a pure son. She said: How shall I have a son, when no man has ever touched me, and I am not unchaste? He said: So it will be, your Lord says: 'That is easy for Me; and We wish to appoint him as a sign unto men and a Mercy from Us': It was a matter so decreed" (Quran 19:16-21).

3. Do Muslims believe Jesus had a miraculous birth? YES

The Quran says:

"She (Mary) said: 'O my Lord! How shall I have a son when no man has touched me.' He (God) said: 'So (it will be) for God creates what He wills. When He has decreed something, He says to it only: 'Be!'- and it is" (3:47).

It should also be noted about his birth that:

"Verily, the likeness of Jesus in God's Sight is the likeness of Adam. He (God) created him from dust, then (He) said to him: 'Be!'-and he was" (Quran 3:59).

4. Do Muslims believe Jesus spoke in the cradle? YES

"Then she (Mary) pointed to him. They said: 'How can we talk to one who is a child in the cradle?' He (Jesus) said: 'Verily! I am a slave of God, He has given me the Scripture and made me a Prophet; " (19:29-30).

5. Do Muslims believe he performed miracles? YES

Muslims, like Christians believe Jesus performed miracles. But these were performed by the will and permission of God, Who has power and control over all things.

"Then will God say: 'O Jesus the son of Mary! recount My favor to you and to your mother. Behold! I strengthened you with the Holy Spirit (the angel Gabriel) so that you did

speak to the people in childhood and in maturity. Behold! I taught you the Book and Wisdom, the Law and the Gospel. And behold: you make out of clay, as it were, the figure of a bird, by My leave, and you breathe into it, and it becomes a bird by My leave, and you heal those born blind, and the lepers by My leave. And behold! you bring forth the dead by My leave. And behold! I did restrain the children of Israel from (violence to you) when you did show them the Clear Signs, and the unbelievers among them said: 'This is nothing but evident magic' (5:110).

6. Do Muslims believe in the Trinity? NO

Muslims believe in the Absolute Oneness of God, Who is a Supreme Being free of human limitations, needs and wants. He has no partners in His Divinity. He is the Creator of everything and is completely separate from His creation.

God says in the Quran regarding the Trinity:

"People of the Book (Jews and Christians)! Do not exceed the limits in your religion, and attribute to God nothing except the truth. The Messiah, Jesus, son of Mary, was only a Messenger of God, and His command that He conveyed unto Mary, and a spirit from Him. So believe in God and in His Messengers, and do not say: 'God is a Trinity.' Give up this assertion; it would be better for you. God is indeed just One God. Far be it from His glory that He should have a

son. To Him belongs all that is in the heavens and in the earth. God is sufficient for a guardian" (Quran 4:171).

7. Do Muslims believe that Jesus was the son of God? NO

"Say: "God is Unique! God, the Source [of everything]. He has not fathered anyone nor was He fathered, and there is nothing comparable to Him!" (Quran 112:1-4).

The Quran also states:

"Such was Jesus, the son of Mary; it is a statement of truth, about which they vainly dispute. It is not befitting to the majesty of God, that He should beget a son. Glory be to Him! When He determines a matter, He only says to it, 'Be' and it is" (Quran 19:34-35).

8. Do Muslims believe Jesus was killed on the cross then resurrected? NO

""They did not kill him, nor did they crucify him, but they thought they did." (Quran 4:156) "God lifted him up to His presence. God is Almighty, All-Wise" (Quran 4:157).

CHRISTIANITY

1. Do Christians believe Jesus was a human being and Messenger of God? YES & NO

With the exception of Unitarian Christians, who like all the early followers of Jesus, still do not believe in the Trinity, most Christians now believe in the Divinity of Jesus, which

is connected to the belief in Trinity. They say he is the second member of the Triune God, the Son of the first part of the Triune God, and at the same time "fully" God in every respect.

2. Do Christians believe he was born of a Virgin Mother? YES

A chaste and pious human woman who gave birth to Jesus Christ, the second member of the Trinity, the Son of God, and at the same time "fully" God Almighty in every respect.

Christians believe however, that while she was a virgin, she was married to a man named Joseph (Bible: Matthew:1:18). According to Matthew 1:25, Joseph "kept her a virgin until she gave birth to a Son; and he called His name Jesus".

3. Do Christians believe he had a miraculous birth? YES

"Now the birth of Jesus Christ was as follows. When His mother Mary had been betrothed to Joseph, before they came together, she was found to be with child by the Holy Spirit" (Bible: Matthew 1:18)

4. Do Christians believe he performed miracles? YES

"And now, Lord, look upon their threats, and grant to thy servants to speak thy word with all boldness, while thou stretches out thy hand to heal, and sign and wonders

are performed through the name of thy holy servant Jesus (Bible: Acts 4:30).

Christians believe that Jesus performed these miracles because he was the Son of God as well as the incarnation of God.

5. Do Christians believe in the Trinity? YES

With the exception of the Unitarian Christians, who do not believe in the Divinity of Christ, the Trinity, according to the Catholic encyclopedia, is the term used for the central doctrine of the Christian religion. The belief is that in the unity of the Godhead there are Three Persons, the Father, the Son, and the Holy Spirit. These three Persons or beings are distinct from each another, while being similar in character: uncreated and omnipotent.

The First Vatican Council has explained the meaning to be attributed to the term *mystery* in theology. It lays down that a mystery is a truth which we are not merely incapable of discovering apart from Divine Revelation, but which, even when revealed, remains "hidden by the veil of faith and enveloped, so to speak, by a kind of darkness" (Const., "De fide. cath.", iv). The First Vatican Council further defined that the Christian Faith contains mysteries strictly so called (can.

4). All theologians admit that the doctrine of the Trinity is of the number of these. The Catholic Encyclopedia notes that of all revealed truths, this is the most impenetrable to reason.

6. Do Christians believe that Jesus was the son of God? YES

"For God so loved the world that He gave His only Son that whoever believes in Him should not perish but have eternal life. For God sent the Son into the world, not to condemn the world, but that the world might be saved through Him (Bible: John 3:16).

However, it is interesting to note that the term "son of God" is used in other parts of the Bible to refer to Adam (Bible: Luke 3:38), Israel (Bible: Exodus 4:22) and David (Bible: Psalms 2:7) as well. The creatures of God are usually referred to in the Bible as children of God.

The role of Paul of Tarsus in shaping this belief and the belief in Trinity

The notion of Jesus as son of God is something that was established under the influence of Paul of Tarsus (originally named Saul), who had been an enemy of Jesus, but later changed course and joined the disciples after the departure of Jesus.

Later, however, he initiated a number of changes into early Christian teachings, in contradiction, for instance, to disciples like Barnabas, who believed in the Oneness of God and who had actually lived and met with Jesus.

Paul is considered by a number of Christian scholars to be the father of Christianity due to his additions of the following ideas:

- that Jesus is the son of God,
- the concept of Atonement,
- the renunciation of the Law of the Torah.

Paul did these things in hopes of winning over the Gentiles (non-Jewish people). His letters are another of the primary sources of information on Jesus according to the Christian tradition.

The original followers of Prophet Jesus opposed these blatant misrepresentations of the message of Jesus. They struggled to reject the notion of the Divinity of Jesus for close to 200 years.

One person who was an original follower of Jesus was Barnabas. He was a Jew born in Cyrus and a successful preacher of the teachings of Jesus. Because of his closeness to Jesus, he was an important member of the small group

of disciples in Jerusalem who had had gathered together following the disappearance of Jesus.

The question of Jesus's nature, origin and relationship with God was not raised amongst Barnabas and the small group of disciples. Jesus was considered a man miraculously endowed by God. Nothing in the words of Jesus or the events in his life led them to modify this view.

The Gospel of Barnabas was accepted as a Canonical Gospel in the Churches of Alexandria till 325 CE Iranaeus (130-200) wrote in support of pure monotheism and opposed Paul for injecting into Christianity doctrines of the pagan Roman religion and Platonic philosophy. He quoted extensively from the Gospel of Barnabas in support of his views. This indicates that the Gospel of Barnabas was in circulation in the first and second centuries of Christianity.

In 325 (CE), a council of Christian leaders met at Nicaea and made Paul's beliefs officially part of Christian doctrine. It also ordered that all original Gospels in Hebrew script which contradicted Paul's beliefs should be destroyed. An edict was issued that anyone in possession of these Gospels would be put to death.

The Gospel of Barnabas has miraculously survived though.

7. Do Christians believe he was killed on the cross? YES

This is a core Christian belief and it relates to the concept of atonement. According to this belief, Jesus died to save mankind from sin. However, this is not stated explicitly in the four gospels which form the primary source texts of Christianity. It is found, however, in Romans 6:8,9.

Christians believe Jesus was spat on, cut, humiliated, kicked, striped and finally hung up on the cross to endure a slow and painful death.

According, to Christian belief, the original sin of Adam and Eve of eating from the forbidden tree was so great that God could not forgive it by simply willing it, rather it was necessary to erase it with the blood of a sinless, innocent Jesus.

Resurrection

The four Gospels and the Epistles of St. Paul are the main sources of Christianity which discuss the Resurrection of Jesus after his crucifixion. According to St. Matthew, Jesus appeared to the holy women, and again on a mountain in Galilee. Mark's Gospel tells a different story: Jesus was seen by Mary Magdalene, by the two disciples at Emmaus, and the Eleven before his Ascension into heaven.

Luke's Gospel says Jesus walked with the disciples to Emmaus, appeared to Peter and to the assembled disciples in Jerusalem. In John's Gospel, Jesus appeared to Mary

Magdalene, to the ten Apostles on Easter Sunday, to the Eleven a week later, and to seven disciples at the Sea of Tiberias.

Another account of the resurrection by St. Paul is found in Bible: Corinthians 15: 3-8.

According to Christian belief, Resurrection is a manifestation of God's justice, Who exalted Christ to a life of glory, as Christ had humbled himself unto death (Phil., 2: 8-9). This event also completes the mystery of Christian salvation and redemption. The death of Jesus frees believers from sin, and with his resurrection, he restores to them the most important privileges lost by sin (Bible: Romans 4:25).

More importantly, the belief in the resurrection of Jesus indicates Christian acknowledgment of Christ as the immortal God, the cause of believers' own resurrection (Bible: I Corinthians 4: 21; Phil., 3:20-21), as well as the model and the support of a new life of grace (Bible: Romans 4: 4-6; 9-11).



What do christians believe?

مـاذا يعتقـد النصـارى

****

When a person examines the Bible without any organization or denoinational views a person will see what Christians are to believe. When I say, " What do Christians believe ? " I am referring to those who aere again, followers of what Jesus, the prophts and apostles taught. There are many Christian denominations that have the basics of what Christians believe and the following beliefs will be the united doctrines of what Christians believe .

What do Christians believe about God ?

1. Christians believe that there is only one true God known as Monotheism. (Isaiah 43 : 10).

2. Christians believe that God is the creator of all things (Genesis 1).

3. Christians believe that God is from everlasting (Psalms 90:2).

4. Christians believe that God loves mankind in which Jesus came to give His life to offer eternal to anyone who would receive Him (John 3 : 14-21).

5. Christians believe that God will reward or gudge mankind according to what they have done. (Christians- 2 Corinthians 5:10/ non- Christians- Revelation 20:11-15).

What do Christians believe about the Trinity?

1. Christians believe that the Thrine is Biblical and can be understood .

2. Christians believe that the Thrine is the One true God revealed in three distinct persons as the Father, the Son (jesus), and the Holy Spirit.

3. Christians believe that the Father is identified as God , (Galatians 1:3).

4. Christians believe that Jesus is identified as God, (John 1:1-3-John1:14-18, 1John1:1-4, 1John 5:20)

5. Christians believe that the Holy Spirit is identified as God , (John 14:16-17, John16: 7-15, Acts 5:3-4, 1 Corinthians 12:4-18, Hebrews 10:15-18)

What do Christians believe about the coming of Jesus Christ?

1. Christians believe that Jesus was the Messiah to come, born of a virgin , crucified and rose again bodily on the third day, (Isaiah 7:14, Isaiah 9:6, Isaiah 53, motthew 1:8-23, Luke 2:10-11, Luke 4:18, Luke 24:39-49, John 2:19-21 ,John20:25-29, Acts 2:22-36)

2. Christians believe that Jesus is the only way unto the Father. (John 14:6)

3. Christians believe that Jesus was the God-man . That means that Jesus was a distinct person form the Father but was by nature God in the flesh. (John 1:1, John 1:14-18, John5:18-23, John 8:24, John 8:58, John 20:28-29, Phippians 2:5-8, Colossians 2:9, 1 John 1:1-4, John 5:20, Revelation 1:17-18, Reveltion22:12-20)

4. Christians believe that Jesus came to reveal the heart of the Father, and that Jesus was grace and truth manifested in the flesh, (John 1:17-18)

5. Christians believe that Jesus hrist is the true Savior for mankind and that salvation is found in no else, (Matthew 10:32-33, John 8:24,John 14:6, Acts 4:12,1 Corinthians 15:1-17)

What do Christians believe about the need for being saved?

1. Christians believe that mankind is fallen with the nature of sin (Romans 3:23, Romans 5:12-21)

2. Christians believe that sin is not mystical or a myth. But that sin is a reality which mankind must be saved from by turning to God`s way of being saved. (Romans 5:8-11, 1Timothy 1:15)

3. Christians believe that sin is lawlessness. That means anyone that goes against what God has revealed to live by and trust in . (Romans 14:23, James 4:17, 1 John 3:4)

4. Christians believe that all mankind has fallen short to the glory of God and that no one is without sin. (Ecclesiastes 7:20, Romans 3:23, 1 John 1:10)

5. Christians believe that salvation is available for anyone to receive. (John3:14-18, John 5:24, John 20:31 , Romans 10:9-13, peter 3:9,1 John 1:7-9, 1 John 5:10-13 , Revelation 3:20).

In conclusion Christians believe what the Bible teaches in context. These are the basics of what Christians believe and unite on. You may say, "Who made you the authority on what Christians are to believe ? "My response is, if a person claims to be Christian than their belifs will line up Biblically , Many groups that claim to be Christian twist the Scriptures to their own liking and in many circumstances are taught only to believe what their organization teaches, even if it dose not line up with the Bible. There are othere beliefs of what Christians believe but these are the assantials of what makes a person a true Christian, Biblically. If you have any comments or questions please let us know. God bless you and may you grow in the grace and knowledge our Lord and Svior, Christ Jesus.

" but grow in the grace and knowledge of our Lord and Savior Jesus Christ To Him be the glory. Both now and to the day of eternity. Amen " (**2peter 3:18 NASB**)

The present Gospels

حـال الأناجيـل الموجـودة

****

Dealing with the sources of the four Gospels of the Christian faith, the Encyclopia biblica comments as follows: " These documents are of varying value from a historical point of view Critical opinion is much divided as to the fourth, that which bears the name of John, the judgment of many critics being, that lest Transt-worthy as a source , whether for words or for the acts of Jesus, By comparison, the first three, from their resemblances called synoptical, are regarded by many as possessing a consider- able measure of historical worth, but even these, from a critical point of view are not of equal value, nor do the contents of any them possess a uniform degree of historical probability. They present to the critic a curious interesting, and perplexing problem, still far from final solution. By their resemblances and differences, agreements and disagreements, they raise many questions as to origin, relative dates, and literary connections, which have called forth a multitude of conflicting hypotheses and a most extensive critical literature".

And literay connections, which have called forth a multitude of conflicting hypotheses and a most extensive critical literature".

In the opinion of the best English scholars of the New Testament, the Gospels are not to be looked upon as revealed books, the sole source of which should have been God and not man. But they are to be regarded, on the other hand as inadequate attempts by pious but not talented followers of Christ, at the description of his life, it is a great pity, that the world never availed itself of the collection of those life-inspiring words that were uttered by the prophet of Nazareth, However, piety and veneration, for a long time, assured the credulity of the early Christians that the Gospels revealed the word of God, and in consequence were infallible. There was a time, when every article of it was firmly and reverently blieved to have directly proceeded from God. In short what had been written by man, passed for of the word of God , This is clear to those clergy who have undergone university training. But the pity of it is , that thy have not the moral courage to enlighten their congregation on the subject. It would only seem, that pious anxiety dictates, that a charter of infallibility should still be given to what has been written by human hands, and that crude attempts at the biography of the Propher of Nazareth should continue to be believed to have been revealed by God Himself, Anyhow, what scholarship and research have now brought to light was revealed over thirteen centuries ago in the Quran:" Do they not know that God knows,

what they keep secret, and what they make known; and there are among them ignorant, who know not the Book, but only idle stories and they do but conjecture; woe then, to those who write the book with their own hands, and then say. This is from God, so that they may obtain therewith a small gain; there – fore woe to them, for what their hands have written, and woe to them, for what they have earned " Dr. Murray's illustrated "Bibe Dictionary" which is a valuable commentary enlightens us thus:

Gospels:" The first point which attracts our notice in reading the Gospels is, that the first three Gospels are distinct from the fourth. The first three Gospels confine themselves almost exclusively to the event which took place in Galilee, until Christ's last joirney to jerusalem. If we had three Gospels alone, we could not definitely say, that our Lord went to Jerusalem during his ministry, until he went there to die. The difference in character is no less, than he difference in scence. Further, the synoptists do no claim to be eyewitnesses of our Lord's word; the first three Gospels are usually called the synoptic Gospels ... It is obvious that not only all three synoptic Gospels differ from John, but they differs widely from that in Luke. The incidents of the temptation of our Lord are recorded in a different order in Matthew and Like, and the temptation is recorded without

these incidents in Mark. All three Gospels give slightly different account of the inscription on the cross, and the words spoken by the centurion at the death of Jesus, vary in Luke from the words in Matthew and Mark. Also the language differs in a very singular manner.

From the above quotations it is very clear, that the material for Marks, Gospel was supplied by St. Peter's preaching, and that Mark was freely deawn upon by Matthew and Luke; which eatablishes the fact, that the synoptic Gospels are no revelations at all, but are purely and simply human compilations. It remains to deal with St. John Gospel.

The Twentieth Century New Testament makes the following observation on John: "The writer apparently proposed to himself to illustrate the spirit of the Gospel of Love' by such incidents in the life of Jesus, as best suited his purpose. There is no attempt at a regular connected narrative; and the writer allows himself such freedom in commenting upon the teahing of Jesus that it is not always easy to tell where that teaching ends and the writer's comments begin. It is to the great struggle between Light and Darkness, Death and Life-words much in use and much debated in the current philosophy of Ephesus, that the writer devotes his attention, rather than to the external incidents of a story which has

already been told, and which is plainly viewed by him from a greater distance of time, than is the case with the compliers of the three other Gospels "

Another eminent authority, namely Dr. Weymouth, in his introduction to John observers: " It must be owned that, although the fourth Gospel makes no assertion which contradicts the character of Teacher and Reformed attributed to Him by the synoptists, it presents to us a personage so enwrapped in mystery and dignity, as indeed the avowed center of the whole record and his portrayal is its avowed purpose.

Now, these quotations point very clearly to the fact, that there is a general agreement, as to John having played the of an interpreter or a commentator of the three other Gospels. There is not an allusion or a reference, made to John having received a revelation from Heaven, or having been inspired to furnish the world with an explanation of the doctrines of Christ. We learn on the other hand, that while the authors of the three other Gospels complied the incidents of the life of Jesus, John gave a mystical meaning to them. He himself does not lay claim to revelation, or to consequent perfection. He has, on the contrary, confessed the imperfection of his attempts, to depict the incidents of the life of Jesus.

Likewise he admits, that he is but a recorded of incidents or signs. "There were also great number of signs which Jesus performed in the presence of the disciples, which are not recorded in this book; but these have been recorded, in order that you may believe that he is the Christ, the son of God and that, through believing, you may have Life through his name. "This text, which reveals the object of the fourth Gospel, announces that this is a partial record of some of those signs which Jesus performed before his disciples. To record events or signs which are known to may, or all of the disciples and others, does not require the aid of revelation which supplies information which is not already in the possession of human beings.



BARNABAS

إنجيل برنابا

Barnabas was a Jew born in Cyrus. His name was Joses, and due to his devotion to the cause of Jesus, the other apostles had given him the surname of Barnabas; this term is variously translated as "Son of Consolation" or "Son of Exhortation".

He was a successful preacher with a magnetic personality. Any one tormented by the clash of creeds found solace and peace in his company. His eminence as a man who had been close to Jesus had made him a prominent member of the small group of disciples in Jerusalem who had gathered together after the disappearance of Jesus. They observed the Law of the Prophets, which Jesus had come, "not to destroy but, to fulfil" (Matthew 5:17).

They continued to live as Jews and practiced what Jesus had taught them. That Christianity could ever be regarded as a new religion did not occur to any of them.

They were devout and practicing Jews distinguished from their neighbours only by their faith in the message of Jesus.

In the beginning they did not organise themselves as a separate sect and did not have a synagogue of their own. There was nothing in the message of Jesus, as understood

by them, to necessitate a break with Judaism. However, they incurred the enmity of the vested interests among the Jewish higher echelon. The conflict between the Jews and the followers of Jesus was started by the Jews because they felt that the Christians would undermine their authority.

ACTS12: 25 "And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark."

ACTS 13: 1 and 2

"Now there was in the church that was at Antioch certain prophets and teachers, as Barnabas, and Simeon, that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrach, and Saul.

"As they ministered to the Lord, and fasted, the Holy Ghost said: Separate me Barnabas and Saul for the work whereunto I have called them.

ACTS 14:11 to 15

"And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia. The gods are come down to us in the likeness of men. "And they called Barnabas Jupiter, and Paul Mercurius. "Then the priest of Jupiter, which was before their city,

brought oxen and garlands unto the gates, and would have done sacrifice with the people.

"Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out.

"And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are thereon".

The gulf progressively began to widen. During the siege of Jerusalem in 70 A.D., the Christians left the city; and refused to take part in the Bar Coachaba rebellion in 132 A.D. These two events brought to the surface the difference between the Christians and the Jews.

The question of the origin of Jesus, his nature and relation to God, which later became so important, was not raised among these early disciples.

That Jesus was a man super- naturally endowed by God was accepted without question.

Nothing in the words of Jesus or the events in his life led them to modify this view. According to Aristides, one of the earliest apologists, the worship of the early Christians was more purely monotheistic even than of the Jews.

With the conversion of Paul a new period opened in Christian Theology. Paul's theology was based on his personalexperience interpreted in the light of contemporary Greek thought. The theory of redemption was the child of his brain, a belief entirely unknown to the disciples of Jesus. Paul's theory involved the deification of Jesus.

The Pauline period in the history of the Christian Church saw a change of scene and principles. In place of the disciples, who had sat at the feet of Jesus, a new figure, who had not known Jesus, had come to the forefront. In place of Palestine, the Roman Empire became the scene of Christian activity.

Instead of being a mere sect of Judaism, Christianity not only became independent of Judaism but also became independent of Jesus himself.

Paul was a Jewish inhabitant of Tarsus. He had spent a long time in Rome and was a Roman citizen. He realised the strong hold which the Roman religion had on the masses. The intellectuals were under the influence of Plato and Aristotle. Paul seems to have felt that it would not be possible to convert the masses in the Roman Empire without making mutual adjustments. But his practical wisdom was not acceptable to those who had seen and heard Jesus.

However, in spite of their difference, they decided to work together for the common cause.

As recorded in the Acts, Barnabas represented those who had become personal disciples of Jesus, and Paul co-operated with them for some time.

But finally they fell out. Paul wanted to give up the Commandments given through Moses about things to eat; he wanted to give up the Commandment given through Abraham regarding circumcision.

Barnabas and the other personal disciples disagreed.

The following sentences in the Acts give a hint of the rift:

"And certain men which came down from Judaea taught the brethren, and said, "Except ye be circumcised after the manner of Moses, ye cannot be saved".

"When therefore Paul and Barnabas had no small dissension and disputations with them, they determined that Pauland Barnabas should go up to Jerusalem unto the apostles and elders about this question" (Acts 14:1 and 2).

After this rift, there was a parting of the ways. In the Acts, Barnabas disappears after the rift, because the recording of the acts of the Apostles was done by the followers of Paul.

Because of Paul's compromise with Roman beliefs and legends, Pauline Christians grew in number and grew in strength. A stage was later reached when kings were used as pawns to further the ends of the Church.

The followers of Barnabas never developed a central organ-ization. Yet due to the devotion of their leaders their number increased very fast.

These Christians incurred the wrath of the Church and systematic effort was made to destroy them and to obliterate all traces of their existence including books and churches.

The lesson of history, however, is that it is very difficult to destroy faith by force. Their lack of organization became a source of strength because it was not so easy to pick them up one by one.

Modern research has brought to light odd facts about these Christians. They are like the crests of waves and looking at them one can visualise a whole body of ocean not yet visible.

We notice that up to the 4th century A.D. there existed a sect known as Hypisistarians who refused to worship God as father. They revered Him as an All Mighty Ruler of the world,

He was the Highest of all and no one was equal to Him.

Paul of Samasata was a Bishop of Antioch. He was of the view that Christ was not God but a man and a prophet. He differed only in degree from prophets who came before him and that God could not have become man substantially.

Then we come across another Bishop of Antioch viz Lucian.

As a Bishop his reputation for sanctity was not less than his fame as a scholar. He came down strongly against the belief of Trinity. He deleted all mention of Trinity from the Bible as he believed it to be a later interpolation not found in the earlier Gospels. He was martyred in 312 A.D.

Next we come to the famous disciple of Lucian viz Arius (250-336 A.D.) He was a Libyan by birth. Peter Bishop of Alexandria ordained him a Deacon but later excommunicated him.

Achilles the successor of Peter again ordained Arius as priest. Alexander the next Bishop of Alexandria once again excommunicated him. Arius however had gathered such a large following that he became a headache for the Church.

If kept out of Church he could be a great danger to her but he could not be ccommodated within the Church as he wanted to establish the unity and simplicity of the Eternal God. He believed that how so ever much Christ may surpass other created beings he himself was not of the

same substance as God. He was as human being as any other man. The teaching of Arius spread like wild fire and shook the very foundation of the Pauline Church. The controversy that was simmering for three hundred years suddenly became a conflagration. No man dared to oppose the organized Church but Arius did ,and remained a headache for her whether he was ordained a priest or was excommunicated. During this time two events changed the history of Europe.

Emperor Constantine brought a greater part of Europe under his rule and secondly he began to support the Christians without accepting Christianity. To the soldier prince the different creeds within the Christian faith were very confusing. In the Imperial Palace itself the controve sy was raging not less fiercely. It appears that perhaps the Queen Mother was inclined towards Pauline Christianity while his sister Princess Constantina was a disciple of Arius. The Emperor was wavering between the two faiths. As an administrator he was interested only in uniting all the Christians within one Church.

It was at this time that the conflict between Arius and Bishop Alexander became so widespread and so violent that it became a law and order problem. So the Emperor anxious to maintain peace in the newly unified Europe had to intervene.

In 325 A.D. a meeting of all denominations of Christianity was called at Nicea (Now Isnik, a village). Bishop Alexander was not able to attend the conference and he deputed his lieutenant Athanasius, who subsequently succeeded Alexander as Bishop of Alexandria.

The conference had many prolonged sessions. Emperor Constantine could not grasp the full implications of the eccle- siastical confrontation, but he was very clear in his mind that for maintaining peace in his realm the support and cooperation of the Church was necessary. Accordingly he threw his weight behind Athanasius and banished Arius from the realm. Thus the belief of Trinity became the official religion of the empire. Fearful massacre of Christians who did not believe in Trinity followed. It became a penal offense to possess a Bible not authorized by the Church and according to some estimates as many as 270 different versions of the Bible were burnt. Princess Constantina was not happy at the turn of events. The Emperor ultimately was persuaded to accept the faith of the men he killed. The result was that Arius was called back in 346. The day Arius was scheduled to visit the Cathedral of Constantinople in triumph, he died suddenly. The Church called it a miracle. The Emperor knew it was a murder. He banished Athanasius and two other Bishops. The Emperor then formally accepted Christianity and was baptized by an

Arian Bishop. Thus Monotheism became the official religion. Constantine died in 337. The next Emperor Constantanius also accepted the faith of Arius. In 341 a conference was held in Antioch and Monotheism was accepted as a correct interpretation of Christian faith. This view was confirmed by another Council held in Sirmium in 351. As a result Arianism was accepted by an overwhelming majority of Christians. St. Jerome wrote in 359 that 'the whole world groaned and marvelled to find itself Arian'.

In this context the next important figure is that of Pope Honorius. A contemporary of Prophet Mohammed (peace be on him) he saw the rising tide of Islam whose tenets very much r esembled those of Arius. As the mutual killings of Christians was still fresh in his memory he perhaps thought of finding a via media between Islam and Christianity. In his letters he began to support the doctrine of 'one mind', because if God has three independent minds the result would be chaos. The logical conclusion pointed to the belief in the existence of one God. This doctrine was not officially challenged for about half a century. Pope Honorius died in October 638. In 680, i.e. 42 years after his death, a council was held in Constantinople where Pope Honorius was anathematized. This event is unique in the history of Papacy when a Pope was denounced by a succeeding Pope and the Church.

The next two personalities of this faith that deserve mention were members of the same family. L. F. M. Sozzini (1525-1565) was native of Siena. In 1547 he came under the influence of Camillo a Sicilian mystic. His fame spread in Switzerland He challenged Calvin on the doctrine of Trinity. He amplified the doctrine of Arius, denied the divinity of Christ and repu- diated the doctrine of original sin and atonement. The object of adoration according to him could only be the one and only one God. He was followed by his nephew F. P. Sozzini (1539-1604). In 1562 he published a work on St. John's Gospel denying the divinity of Jesus. In 1578 he went to Klausonburg in Transylvania whose ruler John Sigisumud was against the doctrine of Trinity. Here Bishop Francis David (1510-1579) was fiercely anti-Trinitarian. This led to the formation of a sect known as Racovian Catechism. It derives its name from Racow in Poland. This city became the stronghold of the faith of Arius.

Among the present-day Christians a large number of men and women still believe in one God. They are not always vocal. Due to the crushing power of the Churches they cannot express themselves and there is not much communication between them.

In the end it will be of interest to quote Athanasius the champion of Trinity. He says that whenever he forced his

understanding to meditate on the divinity of Jesus his toilsome and unavailing efforts recoil on themselves, that the more he wrote the less capable was he of expressing his thoughts. At another place he pronounces his creed.

as:-

There are not three but "ONE GOD".

The New Testament of the Bible consists of four Gospels (reports about the life and teachings of Jesus) the acts of the Apostles (being the history of the early Christians), and Epistles of Paul etc.

In his Epistle to the Colossians (Chapter 4, Verse 10) Paul describes Barnabas thus: " . . . Barnabas, touching whom ye received commandments; if he comes unto you, receive him." Here Paul refers to commandments of Jesus.

Among other references in Paul's Epistles is the following in the Epistle to the Galatians:

"And when James, Cephas and John, who seemed to be pillars, perceived the grace that was given me, they gave to me and Barnabas the right hands of fellowship, that we should go to the heathen and they unto the circumcision." (Chapter 2. Verse 9).

In the Acts of the Apostles, Barnabas is mentioned as follows:

"And Joses, who by the Apostles was surnamed Barnabas, which is, being interpreted, (The son of consolation), a Levite, and of the country of Cyprus." (Acts 4:36).

Paul was a Jew who was persecuting the Christians. He is said to have seen Jesus in a vision and to have become a convert to the creed of Jesus. Among the disciples of Jesus, Barnabas was a dynamic evangelist. Paul also became a preacher, with the difference that Paul began to over-praise and deify Jesus. "And straightaway he preached Christ in the synagogues, that he is the son of God." (Acts 9: 20).

ACTS 9:26 and 27: "And when Saul (Paul) was come to Jerusalem he assayed to join himself to the disciples, but they were all afraid of him and believed not that he was a disciple. "But Barnabas took him and, brought him to the Apostles.

ACTS 11:22-30: "Then tidings of these things came unto the ears of the Church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch.

"Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

"For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

"Then departed Barnabas to Tarsus, for to seek Saul: "And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

"And in these days came prophets from Jerusalem unto Antioch.

"And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout the world: which came to pass in the days of Claudius Caesar.

"Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea.

"Which also they did and sent it to the elders by the hands of Barnabas and Saul".



Ten Commandments

الوصايا العشر طبقا لما جاء فى القرآن الكريم وبعض الأناجيل

The Ten Commandments (Exodus 12: 1-17 & Deuteronomy 5: 6-21)	Confirmation in the Quran (Chapter: Verse)
1. Thou shall not take any God except one God.	1. There is no God except one God (47:19)
2. Thou shall make no image of God.	2. There is nothing whatsoever like unto Him (42:11)
3. Thou shall not use God's name in vain.	3. Make not God's name an excuse to your oaths (2:224)
4. Thou shall honor thy mother and father.	4. Be kind to your parents if one or both of them attain old age in thy life, say not a word of

	contempt nor repel them but address them in terms of honor. (17:23)
5. Thou shall not steal.	5. As for the thief, male or female, cut off his or her hands, but those who repent After a crime and reform shall be forgiven by God for God is forgiving and kind. (5:38 - 39)
6. Thou shall not lie or give false testimony.	6. They invoke a curse of God if they lie. (24:7) Hide not the testimony (2:283)
7. Thou shall not kill.	7. If anyone has killed one person it isas if he had killed the whole mankind (5:32)

8. Thou shall not commit adultery.	8. Do not come near adultery. It is an indecent deed and a way for other evils. (17:32)
9. Thou shall not covet thy neighbors wife or possessions.	9, Do good to your parents, relatives and neighbors. (4:36) Saying of the Prophet Muhammad (P) "One of the greatest sins is to have illicit sex with your neighbors wife".
10. Thou shall keep the Sabbath holy.	10. When the call for the Friday Prayer is made, hasten to the remembrance of God and leave off your business. (62:9)

What did the west Say About the prophet Mohamed (pbuh)

ماذا قال الغرب عن النبى محمد صلى الله عليه وسلم (شهادة بعض المنصفين)

Bernard Shaw said about him:

"He must be called the Savior of humanity I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it much-needed peace and happiness". (The Genuine Islam, Singapore, Vol. 1, No. X 1936)

Mahatma Gandhi, speaking on the character of Muhammad, says:

"I wanted to know the best of one who holds today undisputed sway over the hearts of millions of mankind....! became more than convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid

simplicity, the utter self-effacement of the Prophet, the scrupulous regard for his pledges, his intense devotion to his friends and followers, his intrepidness, his fearlessness, his absolute trust in God and in his own mission. These and not the sword carried everything before them and

surmounted every obstacle. When I closed the 2nd volume (of the Prophet's biography) I was sorry there was not more for me to read of the great life."

Thomas Carlyle, in his Heroes and Heroworship:

"how one man single-handedly could weld warrin tribes and wandering bedouins into a most powerful and civilized nation in less than two decades."

Diwan Chand Sharma wrote:

"Muhammad was the soul of kindness and his influence was felt and never forgotten by those around him. " (D. C. Sharma, The Prophets of the East, Calcutta 1935, pp. 12)

Edward Gibbon and Simon Ockley, speaking on the profession of Islam

write:

" I believe in one God and mahomet, a Apostle of God is the simple and invariable profession of Islam The intellectual image of the Diety has never been degraded by any visible idol the honor of the prophet has never transgressed the measure of human virtues ; and his living precepts have restrained the gratitude of his disciples within the bounds or reason and religion-" (History of the Saracen Empires, London, 1870, p. 54).

The famous Indian poetess Sarojini Naidu says:

" It was the first religion that preached and practiced democracy for, in the mosque when the call for prayer is sounded and worshippers are gathered together, the democracy of Islam is embodied five times a day when the peasant and king Kneel side and Proclaim : " God Alone is Great" I have been struck over and over' again by this indivisible unity of Islam that makes man instinctively a brother. (S. Naidu. " Ideals of Islam " vide Speaches ~ Writings, Madras, 1918, p T;

In the words of Prof. Hurgronje:

The League of Nations founded by the prophet of Islam put the principle of imitational unity and human brotherhood on such universal foundations as to show candle to other nations ... the fact is that no nation OF the world can show a parallel to

What Islam has done towards the realization of the idea of the League of Nations."

Michael H. Hart;

"My choice of Muhammad to lead the list of the

word's most influential persons may surprise some readers and may be questioned by others , but he was the

only man in history who was supremely successful on both the religious and secular levels (M H . Hart , The 100 : A Ranking of the Most Influential Persons in History, New York 1978, pp.

The renowned historian Lamartine, when speaking on the essentials ofhuman greatness, wonders;

"If greatness of purpose, smallness of means and

astounding results are the three criteria of human genius, who could dare to compare any great man in modern history with Muhammad? The most famous men created arms, laws and empires only They founded, if anything at all, no more than

material powers which often crumbled away before their eyes. This man moved not only armies legislation, empires, peoples and dynasties but millions of men in one-third of the then-inhabited world; and more than that, he moved the altars

the gods the religions, the ideas, the beliefs and souls his forbearance in victory, his ambition, which was entirely devoted to one idea and in no manner striving for an empire; his endless prayers- his mystic conversations with God; his death and ' his triumph after death; all these attest not to an imposture but to a firm conviction which gave

him the power to restore a dogma. This dogma was two-fold: the unity of God and the immateriality of God-the former telling what God is, the latter telling what God is not; the one overthrowing false gods with the sword, the other starting an idea with the words. Philosopher, orator, apostle legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images, the founder of twenty terrestrial empires and, of one spiritual empire: that is MUHAMMAD. As regards all the standards by which human greatness may be measured , we may well ask Is THERE ANY MAN GREATER THAN HE ?"



Islamic Monotheis

التـوحيـد

Belief in Allah

Our creed is to believe in Allah, His Angels, His Books, His Messengers, the Day of Judgment, and Fate whether good or bad.

Belief in Allah's Lordship, Oneness, and Attributes:

We believe in Allah's divinity; that is he is the Lord, the Creator, the Sovereign, and the Manager of all affairs.

We believe in Allah's god ship; that is, He is the true God and every other so-called deity is false.

We believe in His names and attributes, that is He has the most magnificent names and the sublime perfect attributes.

We believe in His oneness in all of this, that is, He has no associate in His divinity, His God ship, His names, or His attributes. Allah says in the Qur'an: "He is the Lord of the heavens and the Earth and all that is in between them, so worship Him and be patient in His worship; do you know any equal to Him?" (19:65).

We believe that He is "Allah there is no God but He, the Living, the Everlasting. Slumber does not seize Him, neither sleep; to Him belongs all that is in the heavens and the Earth. Who is there that shall intercede with Him except by His permission? He knows what is before them and what is behind them, and they do not encompass anything of His knowledge except what He wills. His throne extends over the heavens and the Earth, the preservation of them does not burden Him; He is the High, the Great" (2:255).

We believe that "He is Allah, there is no god but He, the Knower of the Unseen and the Visible. He is the Most Gracious, Most Merciful. He is Allah, there is no God but He, the King, the Holy One, the Source of Peace, the Keeper of Faith, the Guardian, the Almighty, the Subduer, the Sublime. Glory be to Allah above what they associate with Him. He is Allah, the Creator, the Maker, the Shaper. His are the most beautiful Names. All that is in the heavens and the Earth glorifies Him. He is the Almighty, the Wise" (59:22-4). ¥ We believe that to Him belongs the Kingdom of the Heavens and the Earth: "He creates what He pleases. He gives, to whom He wills, females, and He gives, to whom He wills, males, or He couples them, males and females; and He makes whom He wills barren. Surely, He is the Knowing, the Powerful" (42:49-50).

We believe that "there is nothing whatever like unto Him, He is the All-hearing, the All-seeing. To Him belongs the keys of the Heavens and the Earth. He enlarges and restricts provisions to whom He wills. Surely He has knowledge of everything" (42:11-12).

We believe that "there is no creature that moves on the Earth but its provision depends on Allah. He knows its dwelling and its resting place. All is recorded in a clear book" (11:6).

We believe that "with Him are the keys of the unseen; none knows them but He. He knows what is in land and sea; not a leaf falls, but He knows it. Not a grain in the deep darkness of the Earth, not a thing green or dry but it is in a clear Book" (6 :5 9).

We believe that "Allah alone has the knowledge of the Hour, sends down rain, and knows what is in the wombs. No soul knows what it shall earn tomorrow, and no soul knows in what land it shall die. Surely, Allah is All-knowing, All-aware" (31:34).

We believe that Allah speaks whatever He pleases whenever He pleases: "And Allah spoke to Moses directly" (4:164); "And when Moses came at Our appointed place, and his Lord spoke to him" (7:143); "We called to him from

the right side of the Mount (Sinai), and We brought him near in communion" (19:52).

We believe that "if the ocean became ink for the words of my Lord, the ocean would be finished before the words of my Lord came to an end" (18:109); "And if all the trees that are in the earth were pens, and the ocean (were ink), with seven oceans swelling it therefore, the words of Allah would not be exhausted. Surely, Allah is Mighty, Wise" (31 :27).

We believe that Allah's words are the most truthful in conveying information, the most just in ruling, and the fairest in conversation. He said: "The word of your Lord has been fulfilled in truth and justice" (6:115); "And who is more truthful in his word than Allah?" (4:87).

We believe that the Qur'an is Allah's word. He literally spoke it to Gabriel, who conveyed it to the Prophet, peace be upon him: "Say (O Muhammad) 'the Holy Spirit has brought it down from your Lord in truth'" (16:102); "Truly it is the revelation of the Lord of the world brought down upon your heart by the Faithful Spirit so that you may be one of the warners, in a clear Arabic tongue" (26:192-95).

We believe that Allah is well above His creatures in His Person and His Attributes, because He says: "He is the High, the Great" (2:22); "He is Supreme over His servants, and He is the Wise, the All-aware" (6:18).

We believe that He "created the Heavens and the Earth in six days, then He settled Himself on the throne; He manages everything" (10:3). His "settling on the throne" means that He is sitting in person on His throne in a way that is becoming to His majesty and greatness. Nobody except He knows exactly how He is sitting.

We believe that He is with His creatures while He is still on His throne. He knows their conditions, hears their sayings, sees their deeds, and manages their affairs. He provides for the poor and the broken.

He gives sovereignty to whom He pleases and takes away sovereignty from whom He pleases; He exalts whom He wills and He abases whom He wills. In His hand is all good and He is powerful over everything. Whoever possesses these qualities is literally with His creatures even if He is literally above them on His throne. "There is nothing whatsoever like unto Him; He is the All-hearing, the All-seeing" (42: 11).

We do not say, as do the Incarnationists among the Jahomites and others, that Allah is living with His creatures on Earth. We consider whoever says this a non-believer or one who has strayed, for he attributed to Allah that which does not become Him of defects.

We believe in what His Messenger told us, that He descends to the near sky before the last third of every night and says: "Who prays to Me and I will answer his prayers? Who asks Me and I will give him? Who asks My forgiveness and I will forgive him?" (Bukhari and Muslim).

We believe that He will come on the Day of Judgment to judge among His people because He said: "No indeed! When the Earth is crushed to powder, and your Lord comes down with the angels in rows after rows, and Hell is brought out that day. On that day man will remember, but what will remembrance avail him?" (89:21-23).

We believe that he is the Doer of what He wills.

Allah's Will: Universal and Legal:

We believe that His will is of two kinds: a) Universal will, through which His intention is carried out. It is not necessary that what is carried out is liked by Him. This type of will means permission, as Allah said: "Had Allah willed, they would not have fought one against the other, but Allah does whatever He desires," (2:253) and "If Allah desires to lead you astray, He is your Lord" (11:34), and b) Legal will, which does not necessarily entail the execution of His desire. His will, in this case, cannot be but what He likes, as He said: "Allah wants to forgive you" (4:27).

We believe that His universal and legal wills are part of His wisdom. Every thing He performs in the universe or requires legally from His creatures is for a good reason and according to His wisdom, whether we grasp it or not: "Is not Allah the best of Judges?" (95:8); "And who is better than Allah in judgment for a people who have firm faith" (5:50).

We believe that Allah loves His select servants and that they love Him: "Say if you love Allah, follow me and Allah will love you" (3:31); "Allah will bring a people whom He will love and who will love Him" (5:54); "Allah loves the steadfast" (3:146); "And act justly, surely, Allah loves the just" (49:9); and "Do good; Allah loves those who do good" (5:93).

We believe that Allah likes what He prescribed of good deeds and sayings and He dislikes what He prohibited of bad deeds and sayings: "If you disbelieve, surely Allah does not need you, yet He does not like disbelief for His servants; if you are thankful, this pleases Him"(39:7); and "But Allah disliked their marching forth. So He kept them back, and it was said to them: 'Stay with the weaklings"(9: 46).

We believe that Allah is pleased with those who believe in Him and do good deeds: "Allah is well pleased with them and they are well pleased with Him. That is for him who fears his Lord" (98:8).

We believe that Allah is angry with those who deserve His anger among the non-believers and others: "And those who think evil thoughts of Allah, against them shall be the evil turn of fortune. Allah is angry with them" (48:6); " But whoever opens his heart to disbelief, on them is Allah's wrath and they shall have a severe punishment" (16:106).

More of Allah's Attributes: We believe that Allah has a glorious and dignified face: "There will remain the face of your Lord, majestic and splendid" (55:27).

We believe that Allah has two generous hands: "No, both His hands are wide open; He spends how He pleases" (5:64); "They do not esteem Allah with the esteem that is due to Him. The whole Earth will be His handful on the Day of Resurrection, and the Heavens will be rolled up in His right hand. Glory be to Him and exalted is He above that which they associate with Him" (39:67).

We believe that Allah possesses two real eyes, because He said: "And build the ark under Our eyes as We reveal" (11:37). The Prophet, peace be upon him, said: "His veil is light. Had He removed it, the sublimity of His countenance would have burnt all that His sight reached" (Muslim and Ibn Majah). The Sunnites unanimously have agreed that He has two eyes. This is supported by the Prophet's saying

about the Dajjal (the anti-Christ) that "he is one-eyed and your Lord is not one-eyed" (Bukhari and Muslim).

We believe that "vision cannot perceive Him, but He perceives all vision. He is the Incomprehensible, the All-aware" (6:103).

We believe that the believers will see their Lord on the Day of Resurrection: "Upon that day some faces shall be radiant, gazing upon their Lord" (75:22-3).

We believe that Allah has no equal because His Attributes are perfect: "There is nothing whatsoever like unto Him. He is the All-hearing, the All-seeing" (42:11). ¥ We believe that "no slumber or sleep seizes Him" (2:255), because His life is perfect and eternal.

We believe that He does not do injustice to anybody, because His fairness is perfect.

We believe that He is not unaware of his servants' deeds, because He has perfect supervision and comprehensive knowledge.

We believe that He is capable of doing anything in the Heavens or in the Earth, because of His perfect knowledge and power: "Indeed His command, when He desires a thing, is only to say to it 'Be' and it is" (36: 82).

We believe that He is free from weariness and weakness, because of His infinite power: "Surely, We created the Heavens and the Earth and all that is between them in six days, and no weariness touched Us" (50: 38).

Describing Allah by His Revelation:

We believe in all that He assigned to Himself or what His Messenger described Him with, of names and attributes. However, we reject two concepts: 1) To say or believe that Allah's attributes are similar to those of his creatures; and 2) To say or believe that Allah's attributes are like such and such.

We negate all what He negated about Himself or what His Messenger negated about Him. We believe that negation implies the affirmation of its perfect opposite. We do not discuss what He or His Messenger did not mention about Him.

We believe that following this approach is a must, because what Allah affirmed or negated concerning Himself is a statement He made about Himself. He knows Himself best. His words are most just and trustful, and people cannot know everything about Him. What Allah's Messenger affirmed or negated about Him is a statement that he made about Allah. Besides knowing Allah better than anyone, he is the most truthful, sincere, and eloquent among people. Thus,

in what Allah said and what His Prophet said concerning His names and attributes is the truth, knowledge, and clarification. Therefore, we have no excuse to reject or even hesitate in accepting it.



Belief in Angel

الإيمان بالملائكة

We believe in the existence of the angels of Allah and that they are "honored servants. They do not speak before He does, and they act only by His command" (21:26). Allah created them, and they worship and obey Him. Those who are in His presence do not disdain to worship Him, nor do they weary" (21:19).

Angels are concealed from us, so we cannot see them. Allah may show them to some of His servants. The Prophet Muhammad saw Gabriel in his real shape with six hundred wings that covered the horizons (Bukhari and Muslim). Gabriel took the form of a handsome human being who met Mary and engaged in conversation with her. He came to the Prophet while he was among his Companions in the appearance of an unknown man who did not show any trace of long travel, with very white clothes, and very black hair. He sat facing the Prophet, his knees to the Prophet's knees, peace be upon him, and his palms on the Prophet's thighs and talked with the Prophet. The Prophet later told his Companions that the man they saw was Gabriel (Bukhari and Muslim).

Angels' Functions: We believe that the angels are assigned certain functions. Among the angels is Gabriel, who is entrusted with revelation. He brings it down from Allah to whomever He wishes among His prophets and messengers.

Among them is Michael, who is in charge of rain and the growth of plants; Israfil, who is in charge of blowing the horn at the time of thunder-bolting and the resurrection; the Angel of Death, who takes away people's souls at the time of death. Among the angels is the one who is in charge of mountains; and Malik, the keeper of Hell.

Some angels are in charge of embryos in wombs, others are responsible for protecting human beings, and others are busy recording men's deeds: there are two angels for every person, "when the two angels receive (his deeds), one sitting on the right and one on the left, not a word he utters but by him is an observer ready" (50:18). Some other angels are in charge of questioning the dead after he is placed in his last abode. Two angels come to him and ask him about his Lord, his religion, and his prophet. There "Allah confirms those who believe with the firm saying, in the present life and the hereafter, and Allah leads astray the evildoers and Allah does what He wills" (14:27).

Some angels are in charge of the dwellers of Paradise: "The angels enter to them from every gate, saying: 'Peace

be upon you for that you were patient. How excellent is your final home'" (13:24).

The Prophet, peace be upon him, told us that "seventy thousand angels enter or pray in the populous house in heaven every day. They never come back to it as long as they live" (because their turn will never come) (Bukhari and Muslim).



ALLAH'S BOOKS

الإيمـان بالكتـب

Belief in Allah's Books:

We believe that Allah revealed books to His messengers as proof against mankind and a guidance for the righteous workers. They purified and taught them wisdom by these books.

We believe that Allah sent down a book with every messenger, because He says: "Indeed We sent down Our messengers with the clear signs, and We sent down with them the book and the balance, so that people may uphold justice" (57:25).

Books Known:

Among the books that were revealed, we know:

I) The Torah, which was revealed to Moses, peace be upon him. It is the greatest among the Israelites' books: "Surely, We sent down the Torah, wherein is guidance and light; by its laws the Jews have been judged by the prophets who surrendered themselves to Allah, the rabbis and the doctors of law, because they were entrusted the protection of Allah's book and were witnesses thereto" (5:44).

2) The Gospel, which Allah revealed to Jesus, peace be upon him. It is a confirmation of the Torah and a complement to it: "And we gave him the Gospel, wherein is guidance and light and confirming the Torah before it, as a guidance and an admonition to the God-fearing" (5:46); "And to make lawful to you certain things that, before, were forbidden to you" (3:50).

3) The Psalms, which Allah gave to David, peace be upon him.

4) The Tablets of Abraham and Moses, peace be upon them.

5) The Glorious Qur'an, which was revealed to His Prophet Muhammad, the Seal of the Prophets. It is "a guidance to the people and clear signs of guidance and the criterion between right and wrong" (2:185). The Qur'an Is Protected from Change:

The Qur'an is "confirming the scripture that was before it and stands as a guardian over it." Thus, by means of the Qur'an, Allah abrogated all the previous revealed books. Allah has also guaranteed its protection from any play or mischievous distortion: "Indeed, We sent down the message and We will guard it" (15:9), for the Qur'an is a proof against mankind till the Day of Judgment.

Previous Scriptures Changed:

The previous scriptures were meant for a limited period. Their use ended with the revelation of the Qur'an, which abrogated them and exposed their distortions and changes. That is why they were not protected from corruption. They underwent distortion, addition, and omission: "Some of the Jews pervert words from their meanings" (4:46); "So woe to those who write the Book with their hands, and then say: 'This is from Allah,' that they may sell it for a little price. So woe to them for what their hands have written, and woe to them for their earnings" (2:79); "Say, who sent down the Book that Moses brought as a light and a guidance to people? You put it into sheets of paper showing some of them and concealing much" (6:91); "And there is a group among them who twist their tongues with the Book, that you may think it is a part of the Book but it is not part of the Book. And they say 'It is from Allah,' yet it is not from Allah, and they tell a lie against Allah and they know it. It is not for any human being to whom Allah has given the Book, the Wisdom and the Prophet hood to say to men 'Worship me instead of Allah'" (3:79); "People of the Book! Our Messenger has come to you, making clear to you many things you have been concealing of the Book and forgiving you of much. A light has come to you from Allah and a

glorious Book, with which He will guide whoever follows His pleasure in the way of peace, and brings them forth from darkness into the light by His will" (5:15-16).



MESSENGERS

الإيمان بالرسل

Belief in Messengers:

We believe that Allah has sent to His people messengers who were "bringing good tidings and warning, so that mankind might have no argument against Allah after the Messengers. Allah is All-mighty, All-wise" (4: 165).

The First and Last Messengers:

We believe that the first among the messengers is Noah and the last is Muhammad, peace be upon them all: "We revealed to you as We revealed to Noah and the prophets after him" (4: 163); and "Muhammad is not the father of any of your men, but the Messenger of Allah and the Seal of the Prophets" (33:40).

The Best Messengers:

We believe that the best among the messengers is Muhammad, then Abraham, Moses, Noah, and Jesus, son of Mary. It is they who are meant by the following Qur'anic verse: "And when We took a compact from the prophets, and from you, and from Noah, and Abraham, then Moses, and Jesus, son of Mary. We took from them a solemn compact" (33:7).

We believe that Muhammad's message, peace be upon him, includes all the merits of the messages of those dignified messengers, because Allah says: "He ordained for you what He enjoined on Noah and what He revealed to you and what He enjoined on Abraham, Moses and Jesus; namely, establish this faith and be united in it" (42:13).

Messengers Are Human Beings:

We believe that all messengers are created human beings who have none of the divine qualities of Allah. Allah, the Exalted, said about Noah, who was the first among them: "I do not say to you, 'I possess the treasures of Allah.' I do not know the unseen, and I do not say 'I am an angel'" (11:31) Allah directed Muhammad, who is the last among them, to say: "I do not say to you I possess the treasures of Allah, nor do I know the unseen, and I do not say to you I am an angel" (6:50); and to say that "I have no power to bring profit or hurt for myself, but only as Allah wills" (7:188); and: "I have no power to hurt or benefit you. Say none can protect me from Allah, nor can I find any refuge besides Him" (72:91-2).

We believe that the messengers are among Allah's servants. He blessed them with the message and described them as servants, in the context of praising and honoring

them. He says about Noah, the first among them: "You are the descendants of those whom We carried with Noah, he was a truly thankful servant" (17:3).

Allah said about the last among them, Muhammad, peace be upon him: "Blessed be He who sent down the Qur'an to His servant, that he may warn mankind" (25:1). As for some other messengers, he said: "And mention Our servants Abraham, Isaac, and Jacob, men of might and vision" (38:45); "And remember Our servant David, who was a mighty and penitent man" (38: 17); "And to David, We gave Solomon, he was an excellent and penitent servant" (38:30).

Allah said about Jesus, son of Mary: "He is only a servant whom We blessed and We made him an example to the children of Israel" (43: 59).

We believe that Allah concluded all messages with the message of Muhammad, peace be upon him, to all people, because He said: "Say, 'O mankind, I am Allah's Messenger to you all. To him belongs the Kingdom of the Heavens and the Earth; there is no god but He. He ordains life and death. So believe in Allah and His Messenger, the unlettered Prophet who believes in Allah and His words. Follow him so that you may be rightly guided'" (7:158).

Islam: The Universal and Final Message:

We believe that the Shari'ah of the Prophet Muhammad, peace be upon him, is the religion of Islam, which Allah has chosen for His servants. He does not accept any other religion from anyone, for He, the Exalted, said: "Surely, the true religion in Allah's sight is Islam" (3:19), "Today I have perfected your religion for you and I have completed My favor upon you, and I have chosen Islam to be your religion" (5:3), and "Whoever desires a religion other than Islam, it will never be accepted from Him, and in the Hereafter he will be among the losers" (3:85).

It is our opinion that whoever claims that any religion other than Islam is acceptable, such as Judaism, Christianity and so forth, is a non believer. He should be asked to repent.

It is also our opinion that whoever rejects the universal message of Muhammad, peace be upon him, rejects the message of all messengers, even if he claims that he believes and follows His Messenger. Allah, the Exalted, said: "Noah's people rejected the Messengers" (26:105). Thus, Allah considered them as rejecting all of the messengers despite the fact that there was no messenger before Noah. This is also clear from the following verses: "Those who disbelieve in Allah and His Messengers, and wish to make division between Allah and His Messengers,

and say: 'We believe in some and disbelieve in others,' wishing to take a midway course. Those indeed are the unbelievers, and We have prepared for the unbelievers a humiliating punishment"(4:150-51).

We believe that there is no prophet after Muhammad, Allah's Messenger, peace be upon him. Whoever claims prophet hood after him, or believes in anyone claiming it, is a disbeliever and one who rejects Allah, His Messenger, and the Muslims' consensus.

The Rightly Guided Caliphs:

We believe that the Prophet, peace be upon him, has rightly guided successors who carried out his Sunnah in spreading knowledge calling to Islam, and managing the Muslims' affairs. We believe that the best among them and the most entitled to the caliphate was Abu Bakr as Siddiq, then 'Umar Ibn al-Khattab, then 'Uthman Ibn Affan and then 'All Ibn Abi Talib, may Allah be pleased with them all. Thus their succession to the caliphate was according to their virtues. Allah, the Exalted, who possesses infinite wisdom, would not appoint a ruler over the best of generations unless he was the most superior among them and had the best claim to caliphate.

We believe that the inferior among those rightly guided companions can be superior in a specific virtue to those who were better than him but that he does not deserve absolute superiority, for the elements constituting superiority are varied and numerous.

We believe that the Muslim Ummah is the best among nations, and Allah, the Dignified and Exalted, has blessed it, because He said: "You are the best nation ever brought forth for mankind, enjoining what is right and forbidding what is wrong, and believing in Allah" The Prophet's Companions:

We believe that the best among the Muslim Ummah are the Prophet's Companions, then their followers, and then those who followed them.

We also believe that a group of this Ummah will always remain victorious on the right path, unharmed by those who let them down or those who oppose them, until the Day of Judgment.

We believe that the disputes that took place among the Prophet's Companions were the result of sincere interpretations that they worked hard to reach. Whoever was right among them will be rewarded twice, and whoever was wrong among them will be rewarded once and his mistake will be forgiven.

It is our opinion that we should stop talking about their mistakes and mention what they deserve of beautiful praise. We should purify our hearts from hatred and malice against any of them, because Allah said about them: "They are not equal: those among you who spent and who fought before the conquest of Makkah. Those are higher in rank than those who spent and fought afterwards. But to all Allah has promised a great reward" (57:10). And Allah said about us: "And those who came after them say: 'Our Lord, forgive us and our brothers who preceded us in faith, and do not put in our hearts any malice against those who have believed. Our Lord, You are the most Kind, Most Merciful'" (59:10).



THE DAY OF JUDGMENT

الإيمــان باليــوم الآخــر

Belief in the Day of Judgment:

We believe in the Final Day, which is the Day of Judgment, when people will be resurrected and then told to remain in the abode of enjoyment or in the abode of severe punishment.

The Resurrection:

We believe in the resurrection, which is Allah's bringing to life all those who have died, and when Israfil shall blow the horn for the second time: "And the trumpet shall be blown, and all who are in the heavens and who are in the Earth shall fall down fainting, except those that Allah shall spare. Then, it shall be blown again and they shall rise gazing around them" (39:68). People will arise from their graves, answering the call of the Lord of the universe. They will be barefooted, naked, and uncircumcised: "As We started the first creation, so We shall bring it back again. This is a promise from Us, so We shall assuredly fulfill it" (21: 104).

The Records and Scales:

We believe in the records of deeds that will be given to people in their right hands or behind their backs, in the left

hands: "As for him who is given his book in his right hand, he shall surely receive an easy reckoning and he will return to his family rejoicing. But as for him who is given his book behind his back, he shall call for destruction on himself and will burn in a blazing fire" (84:7-12); "Every man's work We have fastened on his own neck, and on the Day of Judgment We shall bring out for him a book which he will see spread open, saying: 'Read your own book! Enough for you this day that your own soul should call you to account'" (17:13-14).

We believe that scales of deeds will be set up on the Day of Judgment, and that no soul shall be wronged: "Whoever has done an atom's weight of good shall see it" (99:7-8); "Those whose scales are heavy, they are the successful; but those whose scales are light, they are the ones who have lost their souls in Hell dwelling forever. The fire will burn their faces, and there they will be gloomy with lips displaced" (23: 102-4); and "He that does a good deed shall be rewarded ten times the like of it, and he that does evil shall only be rewarded the like of it, and they shall not be wronged" (6:160).

The Prophet's Intercession:

We believe in the special great intercession of the Prophet Muhammad, peace be upon him. He will plead with Allah,

after His permission and on behalf of mankind, to judge among His servants when they suffer from worries and troubles that they cannot bear. They will go to Adam, then to Noah, then to Abraham, then to Moses, then to Jesus, and finally to Prophet Muhammad, peace be upon him.

We believe in the intercession that concerns some believers who were to be taken out from the fire. This mediation is granted to the Prophet Muhammad, peace be upon him, and to others among the prophets, the believers, and the angels.

We believe also that Allah will save from hell some of the believers without the intercession of any one, but by His grace and mercy.

The Prophet's Pool:

We believe in the pool of the Prophet, peace be upon him, the water of which is whiter than milk and sweeter than honey and better in fragrance than musk. Each of its length and width is the distance of a month's travel. Its glasses are as stars in beauty and number. The believers among the Prophet's followers come to take from this great cistern a drink after which they will never be thirsty.

The Straight Path:

We believe in the straight path (sirat) set up over hell. People pass over it according to their deeds: the first of

them as fast as lighting, then as fast as wind, then as fast as birds, and then as fast as a running man. The Prophet will be standing on the path, saying: "Lord, Save! Save!," as some people's deeds will fall short. Some of them will come crawling. At both sides of the path there are hooks designed to take whom Allah wills: some are saved but bruised; others are thrown into hell. (Bukhari and Muslim).

We believe in all that is mentioned in the Qur'an or the prophetic sayings concerning that day and its horrors, may Allah save us from them.

We believe in the intercession (Shafa'ah) of Prophet Muhammad, peace be upon him, for the people of paradise to enter therein. This intercession is exclusively limited to the Prophet Muhammad, peace be upon him.

Paradise and Hell:

We believe in paradise and hell. Paradise is the abode of enjoyment which Allah, the Exalted, prepared for the righteous. No eye has ever seen, no ear has ever heard of, and no human being has ever thought of the blessings that they will enjoy there: "No soul knows what comfort is kept hidden for them, as a reward for their deeds" (32:17). Hell is the abode of punishment that Allah has prepared for the unbelievers and the evildoers. The torture and horror in it cannot be imagined: "Surely, We have prepared for the

evildoers a fire, whose pavilion encompasses them. If they call for help, they will be helped with water like molten copper which will scald their faces. How dreadful a drink and how evil a resting place!" (18:29).

Both paradise and hell exist now and will never perish: "Whoever believes in Allah and does righteousness, He will admit him to gardens beneath which rivers flow, to dwell therein for ever. Allah had indeed made for him an excellent provision" (65-11); "Certainly, Allah has cursed the unbelievers and prepared for them a blazing fire to dwell therein forever, they shall find neither protector nor helper. On the day when their faces are turned about in the fire they shall say: 'Would that we had obeyed Allah and obeyed the Messenger!'" (33: 64-6).

We confirm paradise to whom it is confirmed in the Qur'an or the prophetic traditions either by name or description. Among those who are granted paradise and mentioned by name are Abu Bakr, 'Umar, 'Uthman, 'All and others who were specified by the Prophet, peace be upon him (Bukhari and Muslim). Among those whom we confirm to enter paradise because they fit the description are the faithful and the pious.

We likewise confirm hell to whom it is confirmed in the Qur'an and the sayings of the Prophet, whether in name or

description. Among those who are mentioned by name to be in hell are Abu Lahab, 'Amr Ibn Luhai al-Khuza'i, and others (Bukhari and Muslim). Confirmation of hell that is based on description includes every unbeliever, polytheist, or hypocrite.

What Happens in the Grave:

We believe in the Trial of the Grave, which involves questioning the deceased person in his grave about his Lord, his religion, and his prophet. There "Allah confirms those who believe with a firm saying, in the present life and the hereafter" (14:27). The believer will say: "Allah is my Lord, Islam is my religion, and Muhammad is my prophet." The unbeliever or the hypocrite will say: "I do not know. I heard the people saying something and I said it."

We believe in the comfort of the grave for the believers: "Those whose lives the angels take in state of purity, saying 'peace be on you; enter paradise for what you were doing' (16:32).

We believe in the punishment of the grave for the transgressing unbelievers: "If you could only see when the evildoers are in the agonies of death and the angels are stretching out their hands, saying, 'Give up your souls! Today you shall be rewarded with the punishment of

humiliation for what you used to say untrue about Allah, and for scornfully rejecting His signs'" (6:93). The sayings of the Prophet are numerous and well-known in this area. A Muslim must believe in all that is reported in the Qur'an and the prophetic traditions concerning the unseen matters. He should not contradict it by his worldly experience, because the affairs of the hereafter cannot be measured by the affairs of this life. The difference between them is very great. Allah is the source of help.



FATE AND THE DIVINE DECREE

الإيمــان بالقــدر خيــره وشــره

Belief:

We believe in Fate, whether good or bad, which Allah has measured and ordained for all creatures according to His previous knowledge and as deemed suitable by His wisdom.

Levels of Belief:

Belief in Fate has four levels:

1) Knowledge: We believe that Allah, may He be exalted, knows everything. He knows what has happened and what will happen and how it will happen. His knowledge is eternal. He does not acquire a new knowledge nor does he forget what He knows.

2) Recording: We believe that Allah has recorded in the secured tablet (al Lowh al Mahfuz) whatever is going to happen until the Day of Judgment: "Did you not know that Allah knows all that is in heaven and Earth? Surely that is in a book. Surely that for Allah is an easy matter" (22:70).

3) Will: We believe that Allah has willed everything in heaven and Earth. Nothing happens except by His will.

Whatever He wills will take place, and whatever He does not will not take place.

4) Creation: We believe that "Allah is the Creator of all things; He is the Guardian over all things, and to Him belong the keys of the heavens and the Earth" (39:62-3). This level includes whatever Allah Himself does and whatever His creatures do. Thus each saying, deed, or omission of the people is known to Allah, Who has recorded, willed, and created them: "To those among you who will to be upright. But you shall not will except as Allah wills, the Lord of the Worlds" (81:2829); "And had Allah willed they would not have fought one against the other; but Allah does whatever He desires" (2:253); "Had Allah willed, they would not have done so, but leave them alone and their false inventions" (6:137); and "And Allah created you and what you do" (37:96). Man's Free Will:

We believe, however, that Allah has granted man a power and a free will by which he performs his actions. That man's deeds are done by his power and free will can be proven by the following points:

1) Allah says: "So approach your fields (wives) when and how you will" (2:223); and "Had they desired to go forth, they would have made some preparation for it" (9:46). In

these verses, Allah affirmed for man "a going forth" by his will and "a preparation" by his desire.

2) Directing man to do or not to do. If man has no free will and power, these directions mean that Allah is asking man to do that which he cannot do. This proposition is rejected by Allah's wisdom, mercy and truthful statement: "Allah does not charge a soul beyond its capacity" (2:286).

3) Praising the virtuous for his deeds and blaming the evildoer for his actions and rewarding each of them with what he deserves. If the action is not done by the individual's free will, then praising the virtuous is a joke and punishing the evildoer is an injustice, and Allah is, of course, far from joking and being unjust.

4) Allah has sent messengers who are "bearing good tidings, and warning, so that mankind might have no argument against Allah after the messengers" (4:165). If the individual's action is not performed by his free will, his argument is not invalidated by the sending of messengers.

5) Every doer of actions feels that he does or does not do a thing without any coercion. He stands up and sits, comes in and goes out, travels and stays by his own free will without feeling anybody forcing him to be any of these actions. In fact, he clearly distinguishes between doing something of

his own free will and someone else forcing him to do that action. The Islamic law also wisely distinguishes between these states of affairs. It does not punish a wrongdoer for an action done under compulsion.

No Excuse for Sinners:

We believe that the sinner has no excuse in Allah's divine decree, because he commits his sin by his free will, without knowing that Allah has decreed for him, for no one knows Allah's decree before it takes place: "No soul knows what it will earn tomorrow" (31:34). How can it be possible, then, to present an excuse that is not known to the person who is advancing it when he commits his offense? Allah invalidated this type of argument by saying: "The idolaters will say 'Had Allah willed, we would not have been idolaters, neither our fathers, nor would we have forbidden anything.' So did the people before them cry lies until they tasted our might. Say: 'Have you any proofs that you can show us? You follow nothing but assumption, and you are Lying'" (6:148). We say to the sinner who is using divine decree as an excuse: 'Why did you not perform deeds of obedience, assuming that Allah has decreed them upon you, since you did not know the difference between good deeds and sins? That is why, when Prophet Muhammad told his Companions that everyone's position in paradise or hell has been assigned, they said: 'Should not we rely on this and

stop working?' He said: 'No, work and everyone will be directed to what he is created for'" (Bukhari and Muslim).

We say to the sinner who is trying to find an excuse in the divine decree: "Suppose you want to travel to Makkah. There are two roads that may take you there. You are told by a truthful person that one of these roads is dangerous and difficult, the other is easy and safe. You will take the second one. You will not take the first road and say it is decreed upon me. If you did, people would consider you crazy."

We may also say to him: "If you are offered two jobs, one of which has a higher salary, you will certainly take the one with the higher salary. Why do you choose what is lower in the hereafter and use the divine decree as an excuse?"

We may further say to him: "We see you when you are afflicted with a disease, you knock at every physician's door looking for treatment and bearing whatever pain that may result from surgical operations and the bitterness of medicine. Why do not you do the same when your heart is spiritually sick with sins?"

Evil Not Attributed to Allah:

We believe that evil should not be attributed to Allah, due to His perfect mercy and wisdom. The Prophet said: "And evil is not attributable to You" (Muslim). Thus Allah's

decree by itself has no evil whatsoever, because it is coming from mercy and wisdom. Evil may, however, result from some of His decrees, because the Prophet said in the supplication for gunut which he taught to al-Hasan: "And protect us from the evil of what You decreed" (Tirmidhi and others). Here, the Prophet attributed evil to what He decreed. Despite this, evil in His decree is not pure evil. It is rather evil in one respect and good in another, or it is evil in one case and good in another. Thus corruption in the land resulting from drought, disease, poverty, and fear is evil, but it is good in another respect. Allah, the Exalted said: "Corruption has appeared on the land and sea for what men's hands have earned. Allah has ordained this for men, so that they may taste some of what they have done, in order that they may turn back (from evil)" (30:41). Cutting off the thief's hand or stoning the adulterer is an evil thing for the thief and the adulterer, but it is good for them in one respect, because it is a purification for them so that the punishment of this life and the hereafter are not combined for them. These punishments are good in another respect: their application protects property, honor, and relationships.

50 Questions And Answers On Islamic Monotheism

Q1 Who is your Rubb? (the Lord,the Creator etc).

A. My Rubb is Allah Who has created me and all that exists. He nourishes me and all creatures by His Bounties.

Q.2. What is your religion?

A. My religion is Islam, which is submission and obedience to the Order oF Allah and His Messenger with love, hope and fear.

Q.3. How did you know Allah?

I know Him by His signs and creation like the day and night; the sun and the moon; the heaven and the earth, and all that is there in and between them.

Q.4. Where is Allah?

A. Allah is above the heavens raised over the Throne and separated from His creatures.

Q.5. Is Allah with us (in person)?

A. Allah is settled over His Mighty Throne, but He is with us by His Knowledge, hearing ,seeing and other attributes. As He said: "Fear not verily! I am with you both hearing and seeing (V,20. :46)

Q.6. Who are the friends of Allah?

A. Those people are the friends of Allah who are pious and righteous, fear Him much abstain from all kinds of sins and perform all kinds of goods, and holdfast to the Qur`an and Sunnah.

Q. 7. How do you worship Allah?

A. I worship Allah in a manner in which all my ibadah is dedicated to Him Alone. I do not ascribe anyone with Him in worship.

Q-8. Why did Allah send Messengers?

A. Allah has sent Messengers so that they call the people to worship Him Alone, not ascribing any partner with Him, and in order that mankind should have no plea against Allah.

Q-9 What is the meaning of Islam ?

A. Islam means i.e. submission to Allah with Tawhid .

Q-10 What are the pillars of Istam?

A. 1. Testimony of Faith (There is no true God except Allah and Muhammad is the Messenger of Allah)

2. To establish Salat (prayers).

3. To pay Zakat.

4. To observe Saum (fasting) in Ramadan.

5. Hajj (pilgrimage to the Sacred House) if one can afford the journey.

Q-11 What is Iman?

A. Iman (Faith) means to believe in the heart, to confess by the tongue and to act with the parts of the body.

Q-12 Can there be any variation in Iman?

A. By some words and deeds it may increase and by some words and deeds it may decrease.

Q-13 What do you mean by increase and decrease in Iman?

A- Iman (Faith) increases by obedience to Allah and good deeds while it decreases by sins and evil acts.

Q-14 What are the pillars of Iman (Faith)

A. The pillars of Iman are six i.e. to believe in:

1. Allah.

2. His Angels.

3. His Messengers.

4. His Books.

5. The Last Day.

6. Divine Preordainments good or bad.

Q-15 What is Belief in Allah?

A. The Belief in Allahi is that you should believe that Allah is the Sole Creator Sustainer Provider and the One in Whose Hand is the disposal of all affairs. Everything stands in need of Him, but He stands in need of none. He is the Only One Who is worthy of being worshipped. He has the Best Names and Perfect Attributes.

0-16 Who are the angels?

A. The angels are creatures of light. They are Allah's obedient slaves, they do that which they are commanded and are incapable of disobedience.

Q-17 What do you mean by Belief in the Book and the Messengers?

A. It means that Allah sent the Messengers like Moses, Jesus,Abraham. Noah etc. and sent down the books like the Torah, Injeel, Zaboor (Psalms) etc. to call the people to worship Allah Alone, associating nothing with Him. He sealed (finalized) the Messengers with Prophet Muhammed and abrogated all previous books with the Qur'an. Therefore the worship should be done according to the Qur'an and the Sunnah of the Prophet.

Q-l8 What is meant by Belief in the Last Day?

A. The Belief in the Last Day means to believe that Allah has ordained a fixed term for everything, and a term for this

world. He will assuredly raise the dead from their graves and will account for everyone their deeds in this world. On that Day of Resurrection, rewards and punishments will be assigned. Every one will be justly rewarded or punished.

Q-19 What is meant by Belief Preordainment (Qadar)?

A. The Belief in Preordainment (Qadar) means to believe that everything — good or bad — happens or takes place according to what Allah has ordained for it. He has created everything in due proportion.

Q-20 What is the meaning of "There is no God but Allah"?

A. It means there is no true deity except Allah Alone, Negating all false gods and affirming that Allah is the only true God.

Q-21 What is the meaning of ^Muhammad is the Messenger of Allah"?

A. It means total submission to him in whatever he ordered, and avoiding what he forbade and believing in all those matters he informed us about.

Q-22 What are the conditions of the testimony of Faith?

A. There are seven conditions of the testimony of Faith:

1- Knowledge whick negates ignorance.

2- Certainty which negates doubt.

3- Sincerity and purity of intent which negates Shirk.

4- Truthfulness which negates hypocrisy.

5- Love and devotion which negates disdain of Allah`s religion.

6- Submission which negates disobedince.

7- Acceptance which negates rejection or denial.

Q-23 What is the greatest thing that Allah has enjoined?

A. The greatest thing Allah has enjoined is Tauhid (Monotheism).

Q-24 What is Tauhid (Islamic Monotheism)?

A. Tauhid means declaring Allah to be the only God who deserves to be worshipped in truth and confirming all attributes with which He has qualified Himself or that are attributed to Him by His Messenger.

Q-25 What are the aspects of Tauhid?

A. There are three aspects of Tauhid:

1- Tauhid-ar-Rububiyah.

2- Tauhid-al-Uluhiyah.

3-Tauhid-al-Asma was-Sifat.

Q- 26 What isTauhid-ar-Rububiyah?

A. It is declaring Allah to be One and Unique in His work, Iike creation, sustenance, bringing to life and causing death etc.

Q-27 What is Tauhid-al-Uluhiyah?

A. It is declaring Allah as the Only God to whom all acts worship must be dedicated such salat (prayers), Zakat, Sawm(fasting), supplications vowing etc.

Q-28 What isTauhid-al-Asma was-Sifat?

A. It is an affirmation of all the Divien Names and Attributes of Allah in a manner that suits His Majesty, as mentioned in the Qur'an and the Sunnah.

Q-29 How would you describe Ibadah?

A. It is a comprehensive word comprising deeds and words that Allah loves and is pleased with whether manifested or hidden,

Q-30 What are the conditions of Ibadah?

A. There are two conditions of **Ibadah**:

1. Sincerity to Allah.

2. Submission to Allah's Messenger i.e. to act according to his Sunnah.

Q-31 Write some types of Ibadah.

A. Some types of **Ibadah** are the prayers, the obligatory charity,

fasting, the pilgrimage, fear of Allah, hope in His Mercy, Seeking His aid. and other acts of worship which Allah has commanded and enjoined.

Q-32 What is the greatest thing Allah has forbidden?

A. The greatest thing Allah has forbidden is Shirk (polytheism).

Q-33 What is polytheism?

A. It means to believe that there is one who shares Allah in His acts i.e. ascribing partners or setting up rivals to Allah in His rights.

Q-34 What are the types of polytheism?

A. There are three types of polytheism:

1. The greater polytheism (Shirk Akbar).
2. The lesser polytheism (Shirk Asghar).
3. The inconspicuous polytheism (Shirk Khafi).

Q-35 What is greater polytheism?

A. The greater polytheism is to devote any form of worship to other than Allah will never forgive one who dies upon Shirk,nor accept his good deeds, and he would be cast out from the folds of Islam.

Q-36 What are the types of greater polytheism?

A. There are four types of greater polytheism:

1- The polytheism in invocation i.e. involving supplications to other than Allah.

2. The polytheism in intentions i.e. purpose and intentions not for the sake of Allah but directed towards other deities.

3, The polytheism in obedience i.e. rendering obedience to any authority against the Order of Allah.

4. The potytheism in love i.e showing love to others which is due to Allah Alone.

Q-37 What is lesser polytheism?

A. The lesser polytheism is Ar-Riya, that means the acts of worship done to gain praise or fame rather than to please Allah, this type of polytheism, however, does not cast the person committing it out of the fold of Islam.

Q-38 What is inconspicuous polytheism?

A. The inconspicuous polytheism implies being dissatisfied with the conditions ordained by Allah.

Q-39 What is the proof of the inconspicuous polytheism?

A.The proof of the above Shirk is the saying of the Prophet "The inconspicuous polytheism is more hidden

among this nation than the track of a black ant over a black stone on a dark night" (Musnad Ahmad)

Q-40 What are the types of Kufr (disbelief)?

A. There are two types of Kufr :

1. The majorKufr which cast its people out of Islam,

2. The lessor cr minor Kufr which does not cast the one who commits it out of Islam. It is Kufr of ungratefulness.

Q-41 What are the types of major Kufr?

A. There are five types of major Kufr :

1. The Kufr of denial.

2. The Kufr of arrogance associated with recognition of the truth.

3. The Kufr of doubt.

4. The Kufr of disregard,

5. The Kufr of hypocrisy.

Q-42 What are the categories of hypocrisy ?

A. There are two categories of hypocrisy:

1. Hypocrisy in Belief.

2. Hypocrisy in deeds and actions.

Q-43 What is the hypocrisy in Belief?

A. Hypocrisy in Belief is of six types:

1. Denial of the Messenger.

2. Denial of the thing with which the Messenger is sent.

3. Hating the Messenger

4.Hating the thing with which the Messenger is sent.

5. Rejoicing at the disgrace of Islam.

6. Disliking the prevalence of Islam.

Q-44 What is the hypocrisy in deeds and actions?

A. The hypocrisy in deeds and actions is of five types:

1- When he speaks, he lies.

2- When he promises., he breaks it.

3. When he is entrusted, he betrays.

4. When he disputes, he acts immorally.

5. When he makes a pact, he makes acts treacherously.

Q-45 Are good deeds accepted (by Allah) with the polytheism?

A. Never! None of the deeds are accepted when mixed with polytheism.

Allah says: " If they had joined in worship others with Allah all that they used to do would have been of no benefit to them" (V.6: 88)

"Verily! Allah forgives not setting up partners in worship

with Him, but He forgives whom He pleases sins other than that" '(V.4:116)

Q-46 What are the nullifiers of Islam?

A. The nullifiers of Islam are ten:

1. Polytheism of worship.

2. He who does not believe that the polytheists are disbelievers, or doubts their infidelity or holds their belief to be valid.

3. He who sets up intermediaries between one's self and Allah, supplicating them, trusting them and asking them to intercede on his behalf.

4. He who believes that the guidance of others is more perfect than the Prophet.

5. He who hates anything that the Prophet was sent with.

6. He who denies the religion of the Prophet or ridicules its reward or punishment.

7. Sorcery.

8. Supporting the polytheists against the Muslims.

9. He who believes that some people are exempted from abiding by the Shari`ah as Khidr was exempted by the laws of Musa.

10. Turning away from the religion of Allah by neither learning nor applying it.

Q- 47 What are the three fundamentals that every Muslim must learn?

A. The three fundamentals are:

I, Knowing Your Rubb (the Lord, the Creator, the Sustainer, and the One in Whose Hand is the disposal of all affairs).

2. Knowing your religion (Islam).

3. Knowing your Prophet Muhammad

Q-48 What is Taghut?

A. Everything that is worshipped. or followed or obeyed other than Allah is Taghut.

Q-49 How many Taghut are there and who are their leaders?

A. They are many but their leaders are Five:

Q. 50-Who are the leaders of Taghut ?

A. They are:

1. Satan, may Allah curse him,

2. Anyone who is worshipped with his consent.

3. A person who calls the people to be worshipped instead of Allah.

4. A person who claims the knowledge of Ghaib (unseen, hidden, invisible, absent etc).

5.The ruler who rules by laws other than the law sent down by Allah.

Scientific signals in the holy Quran

For many centuries, humankind was unable to study certain data contained in the verses of the Qur'an because they did not possess sufficient scientific means. It is only today that numerous verses of the Qur'an dealing with natural phenomena have become comprehensible. A reading of old commentaries on the Qur'an, however knowledgeable their authors may have been in their day, bears solemn witness to a total inability to grasp the depth of meaning in such verses. I could even go so far as to say that, in the 20th century, with its compartmentalization of ever-increasing knowledge, it is still not easy for the average scientist to understand everything he reads in the Qur'an on such subjects, without having recourse to specialized research. This means that to understand all such verses of the Qur'an, one is nowadays required to have an absolutely encyclopedic knowledge embracing many scientific disciplines.

I should like to stress, that I use the word *science* to mean knowledge which has been soundly established. It does not

include the theories which, for a time, help to explain a phenomenon or a series of phenomena, only to be abandoned later on in favor of other explanations. These newer explanations have become more plausible thanks to scientific progress. I only intend to deal with comparisons between statements in the Qur'an and scientific knowledge which are not likely to be subject to further discussion. Wherever I introduce scientific facts which are not yet 100% established, I will make it quite clear.

There are also some very rare examples of statements in the Qur'an which have not, as yet, been confirmed by modern science. I shall refer to these by pointing out that all the evidence available today leads scientists to regard them as being highly probable. An example of this is the statement in the Qur'an that life has an aquatic origin (**"And I created every living thing out of water"** Qur'an, 21:30).

These scientific considerations should not, however, make us forget that the Qur'an remains a religious book *par excellence* and that it cannot be expected to have a scientific purpose *per se.* In the Qur'an, whenever humans are invited to reflect upon the wonders of creation and the numerous natural phenomena, they can easily see that the

obvious intention is to stress Divine Omnipotence. The fact that, in these reflections, we can find allusions to data connected with scientific knowledge is surely another of God's gifts whose value must shine out in an age where scientifically based atheism seeks to gain control of society at the expense of the belief in God. But the Qur'an does not need unusual characteristics like this to make its supernatural nature felt. Scientific statements such as these are only one specific aspect of the Islamic revelation which the Bible does not share.

Throughout my research I have constantly tried to remain totally objective. I believe I have succeeded in approaching the study of the Qur'an with the same objectivity that a doctor has when opening a file on a patient. In other words, only by carefully analyzing all the symptoms can one arrive at an accurate diagnosis. I must admit that it was certainly not faith in Islam that first guided my steps, but simply a desire to search for the truth. This is how I see it today. It was mainly the facts which, by the time I had finished my study, led me to see the Qur'an as the divinely-revealed text it really is.

References concerning thoughts with the sky

Whenever I describe to Westerners the details the Qur'an contains on certain points of astronomy, it is common for someone to reply that there is nothing unusual in this since the Arabs made important discoveries in the field of astronomy long before the Europeans. But, this is a mistaken idea resulting from an ignorance of history. In the first place, science developed in the Arab World at a considerable time after the Qur'anic revelation had occurred. Secondly, the scientific knowledge prevalent at the highpoint of Islamic civilization would have made it impossible for any human being to have written statements on the heavens comparable to those in the Qur'an. The material on this subject is so vast that I can only provide a brief outline of it here.

The Sun and Moon.

Whereas the Bible talks of the sun and the moon as two lights differing only in size, the Qur'an distinguishes between them by the use of different terms: light (noor) for the moon, and lamp *(siraaj)* for the sun.

"Did you see how Allah created seven heavens, one above the other, and made in them the moon a light and the sun a lamp?" Qur'an, 78:12-13

The moon is an inert body which reflects light, whereas the sun is a celestial body in a state of permanent combustion producing both light and heat.

Stars and Planets

The word 'star' *(najm)* in the Qur'an (86:3) is accompanied by the adjective *thaaqib* which indicates that it burns and consumes itself as it pierces through the shadows of the night. It was much later discovered that stars are heavenly bodies producing their own light like the sun.

In the Qur'an, a different word, *kawkab,* is used to refer to the planets which are celestial bodies that reflect light and do not produce their own light like the sun.

"We have adorned the lowest heaven with ornaments, the planets." Qur'an, 37:6

Orbits

Today, the laws governing the celestial systems are well known. Galaxies are balanced by the position of stars and planets in well-defined orbits, as well as the interplay of gravitational forces produced by their masses and the speed of their movements. But is this not what the Qur'an describes in terms which have only become comprehensible in modern times. In chapter *al-Ambiyaa* we find:

"(God is) the one who created the night, the day, the sun and the moon. Each one is traveling in an orbit with its own motion." Qur'an,21:33

The Arabic word which expresses this movement is the verb *yasbahoon* which implies the idea of motion produced by a moving body, whether it is the movement of one's legs running on the ground, or the action of swimming in water. In the case of a celestial body, one is forced to translate it, according to its original meaning, as 'to travel with its own motion.'

In my book, *The Bible, The Qur'an and Science,* I have given the precise scientific data corresponding to the motion of celestial bodies. They are well known for the moon, but less widely known for the sun.

The Day and Night

The Qur'anic description of the sequence of day and night would, in itself, be rather commonplace were it not for the fact that it is expressed in terms that are today highly appropriate. The Qur'an uses the verb *kawwara* in chapter *az-Zumar* to describe the way the night 'winds' or 'coils' itself around the day and the day around the night.

"He coils the night upon the day and the day upon the night." Qur'an, 39:5

The original meaning of the verb *k*is to coil a turban around the head. This is a totally valid comparison; yet at the time the Qur'an was revealed, the astronomical data necessary to make this comparison were unknown. It is not until man landed on the moon and observed the earth spinning on its axis, that the dark half of the globe appeared to wind itself around the light and the light half appeared to wind itself around the dark.

The Solar Apex

The notion of a settled place for the sun is vividly described in chapter *Yaa Seen* of the Qur'an:

"The sun runs its coarse to a settled place That is the decree of the Almighty, the All Knowing." Qur'an, 36:38

"Settled place" is the translation of the word *mustaqarr* which indicates an exact appointed place and time. Modern astronomy confirms that the solar system is indeed moving in space at a rate of 12 miles per second towards a point situated in the constellation of Hercules (*alpha lyrae*) whose exact location has been precisely calculated. Astronomers have even give it a name, the solar apex.

Expansion of the Universe

Chapter *ath-Thaariyaat* of the Qur'an also seems to allude to one of the most imposing discoveries of modern science, the expansion of the Universe.

"I built the heaven with power and it is I, who am expanding it." Qur'an,51:47

The expansion of the universe was first suggested by the general theory of relativity and is supported by the calculations of astrophysics. The regular movement of the galactic light towards the red section of the spectrum is explained by the distancing of one galaxy from another. Thus, the size of the universe appears to be progressively increasing.

Conquest of Space

Among the achievements of modern science is the "conquest" of space which has resulted in mans journey to the moon. The prediction of this event surely springs to mind when we read the chapter *ar-Rahmaan* in the Qur'an:

"O assembly of Jinns and men, if you can penetrate the regions of the heavens and the earth, then penetrate them! You will not penetrate them except with authority."

Qur'an,55:33

Authority to travel in space can only come from the Creator of the laws which govern movement and space. The whole of this Qur'anic chapter invites humankind to recognize God's beneficence.

References concerning thoughts with the earth

Let us now return to earth to discover some of the many amazing statements contained in Qur'anic reflections about our own planet. They deal, not only with the physical phenomena observed here on earth, but also with details concerning the living organisms that inhabit it.

As in the case of everything we have discussed so far, we shall see that the Qur'an also expresses concepts in the field of geology that were way ahead of those current at the time of its revelation.

At this point, we must ask ourselves the following question: How could an uneducated man in the middle of the desert accurately tackle so many and such varied subjects at a time when mythology and superstition reigned supreme? How could he so skillfully avoid every belief that was proven to be totally inaccurate many centuries later?

Water Cycle

The verses dealing with the earthly systems are a case in point. I have quoted a large number of them in my book, *The Bible, The Qur'an and Science,* and have paid special attention to those that deal with the water cycle in nature.

This is a topic which is well known today. Consequently, the verses in the Qur'an that refer to the water cycle seem to express ideas that are now totally self-evident. But if we consider the ideas prevalent at that time, they appear to be based more on myth and philosophical speculation than on observed fact, even though useful practical knowledge on soil irrigation was current at that period.

Let us examine, for example, the following verse in chapter *az-Zumar:*

"Have you not seen that Allah sent rain down from the sky and caused it to penetrate the ground and come forth as springs, then He caused crops of different colors to grow..." Qur'an,39:21

Such notions seem quite natural to us today, but we should not forget that, not so long ago, they were not prevalent. It was not until the sixteenth century, with Bernard Palissy, that we gained the first coherent description of the water cycle. Prior to this, people believed that the waters of the oceans, under the effect of winds, were thrust towards the interior of the continents. They then returned to the oceans via the great abyss, which, since Plato's time was called the *Tartarus* .In the seventeenth century, great thinkers such as Descartes still believed in this myth. Even in the nineteenth century there

were still those who believed in Aristotle's theory that water was condensed in cool mountain caverns and formed underground lakes that fed springs. Today, we know that it is the infiltration of rain water into the ground that is responsible for this. If one compares the facts of modern hydrology with the data found in numerous verses of the Qur'an on this subject, one cannot fail to notice the remarkable degree of agreement between the two.

Mountains

In geology, modern science has recently discovered the phenomenon of folding which formed the mountain ranges. The earth's crust is like a solid shell, while the deeper layers are hot and fluid, and thus inhospitable to any form of life. It has also been discovered that the stability of mountains is linked to the phenomenon of folding. The process of mountain formation by folding drove the earth's crust down into the lower layers and provided foundations for the mountains.

Let us now compare modern ideas with one verse among many in the Qur'an that deals with this subject. It is taken from chapter *an-Naba'*:

"Have We not made the earth an expanse and the mountains stakes?" Qur'an, 78:6-7

Stakes (*awtaad*), which are driven into the ground like those used to anchor a tent, are the deep foundations of geological folds.

Here, as in the case of all the other topics presented, the objective observer cannot fail to notice the absence of any contradiction to modern knowledge.



References concerning thoughts with BIOLOGY

More than anything else, I was struck by statements in the Qur'an dealing with living things, both in the animal and vegetable kingdoms, especially with regard to reproduction. We should really devote much more time to this subject, but, due to the limited scope of this presentation, I can only give a few examples.

I must once again stress the fact that it is only in modern times that scientific progress has made the hidden meaning of some Qur'anic verses comprehensible to us. Numerous translations and commentaries on the Qur'an have been made by learned men who had no access to modern scientific knowledge. It is for this reason that scientists find some of their interpretations unacceptable.

There are also other verses whose obvious meanings are easily understood, but which conceal

scientific meanings which are startling, to say the least. This is the case of a verse in chapter *al-Ambiyaa,* a part of which has already been quoted:

"Do the unbelievers not realize that the heavens and the earth were joined together,

then I clove them asunder and I made every living thing out of water. Will they still not believe?" Qur'an, 21:30

This is a dramatic affirmation of the modern idea that the origin of life is aquatic.

References concerning thoughts with Botany

Progress in botany at the time of Muhammad (S) was not advanced enough in any country for scientists to know that plants have both male and female parts. Nevertheless, we may read the following in the chapter *Taa Haa:*

"(God is the One who) sent down rain from the sky and with it brought forth a variety of plants in pairs." Qur'an, 20:53

Today we know that fruit comes from plants that have sexual characteristics even when they come from unfertilized flowers, like bananas. In the chapter *ar-Ra'd* we read the following:

"... and of all fruits (God) placed (on the earth) two pairs." Qur'an, 13:3



Miracles of the Qur'an

Predictions in the Holy Qur'an

1. THE VOYAGE TO THE MOON

And [I swear by] *the moon* when it is full, *you will mount up stage by stage*! What is the matter with them, that they have no faith? (Qur'an, 84:18-20)

After referring to the Moon, the above verses then say that people will mount up stage by stage. The term *tarkabunna* comes from the verb *rakiba,* (to mount, walk on a path, follow, embark upon, set about, participate, or rule). In the light of these meanings, it is very likely that the expression "**you will mount up stage by stage**" refers to a vehicle to be boarded.

Indeed, the astronauts' spacecraft pass through each layer of the atmosphere one by one, and then begin to pass through the Moon's gravitational field. Thus, the Moon is reached by moving through individual layers. In addition, the swearing by the Moon in Surat al-Inshiqaq 18 further strengthens this emphasis, meaning that the verse may well be a sign that humanity will travel to the Moon. (Allah knows best).

2. THE USE OF ELECTRICITY

And We made a fount of molten copper flow out for him. (Qur'an, 34:12)

One of Allah's great blessings to Prophet Sulayman (as) was "a fount of molten copper." This can be understood in several senses. By the use of melted copper, it may be referring to the existence, at his time, of an advanced technology that employed electricity. We know that copper is one of the best metals for conducting electricity and heat, and thus constitutes the basis of the electrical industry, which uses much of the copper produced in the world. The expression "flow out" may indicate that electricity can be used in many fields. (Allah knows best).



3. THE ARMY-ANT IN TECHNOLOGY

Then, when they reached the Valley of the Ants, an ant said: "Ants! Enter your dwellings, so that Sulayman and his troops do not crush you unwittingly." (Qur'an, 27:18)

The "Valley of the Ants" refers to a special place and special ants. In addition, the fact that Prophet Sulayman (as) could hear the ants talking among themselves may contain striking references to future developments in computer technology. The present-day term "Silicon Valley" refers to the centre of the world of technology. It is most significant that a "valley of the ants" appears in the account of Prophet Sulayman's (as) life. Allah may be drawing our attention to the advanced technology of the future.

Furthermore, ants and other insect species are widely used in advanced technology as models in robot projects and are intended to serve in a wide range of areas, from the defence industry to technology. The verse may also be referring to these developments.

Latest Developments in Miniature Technology: Army-Ant Robots

The best known project using ants as a model are the "Army-Ant Robot" projects being carried out independently in several countries. One study being carried out by the

Virginia Polytechnic Institute and Virginia State University seeks to develop small, inexpensive, and simple physically identical robots that can be used as a robot army. Project officials explain these robots' functionality in the following terms: "The way they behave as a group, in a coordinated manner, perform a series of physical actions, and take joint decisions." These robot armies' mechanical and electrical designs have been based on the behaviour of an ant community. They are called the "army-ant" robots because of their similarities to their insect counterparts.

The "army-ant" robot system was originally designed as a "material-carrying system." According to this scenario, several small robots would be charged with jointly lifting and carrying objects. It was later decided that they could be used for other tasks. One report describes other tasks to which they might be assigned in the future:

Nuclear and hazardous waste cleanup with robotic "swarms," mining (including material removal and search-and-rescue), mine sweeping (both land and water), surveillance and sentry, planetary surface exploration and excavation.197

In a report by Israel A. Wagner, an expert on ant robot technology, the ant robot projects were described in these terms:

Ant-robots are simple physical or virtual creatures designed to cooperate in order to achieve a common goal. They are assumed to have very limited resources of energy, sensing and computing, and to communicate via traces left in the workspace or on the ground, like many insects naturally do...

The distribution of work among multiple a(ge)nts can be made by either a central controller who sends orders to the agents, or by an a-priori agreement on a certain partitioning that, if obeyed by the agents, eventually leads to a completion of the given mission. A third way, used throughout the current work, is to design the behavior of individuals such that cooperation will naturally emerge in the course of their work, without making a-priori decisions on the structure of the cooperation. The specific application that we address is covering, which is also known as exploring or searching. This variety of names hints to the many applications this problem might have: from cleaning the floor of a house to mapping an unknown planet or demining a mine field.198

As can be seen in these examples, an ant's social lifestyle forms the basis of many projects, and the various ant-based robot technologies are providing benefits for human beings. That is why it is so important that ants and their

valley are referred to in the Qur'anic account of Prophet Sulayman's (as) life. The term "ants" in the verse may refer to an army consisting of robots, future developments in robot technology, and how robots will play an important role in human life. For example, they may perform many arduous tasks and thus make people's lives more comfortable. (Allah knows best).



4. THE EXPLORATION OF SPACE

Humanity's exploration of space was accelerated with the Soviet satellite Sputnik on 4 October 1957, which carried aloft the first man to ever leave Earth's atmosphere: Soviet cosmonaut Yuri Gagarin. On 20 July 1969, the American astronaut Neil Armstrong became the first human being ever to set foot on the Moon.

In fact, the Qur'an revealed that such developments and achievements would one day be realised. For instance, Allah draws our attention to this in the following verse:

O company of jinn and human beings. If you are able to pierce through the confines of the heavens and Earth, pierce through them. You will not pierce through, except with a clear authority. (Qur'an, 55:33)

The Arabic word *sultan*, translated here as "**a clear authority,**" has other meanings as well: force, power, sovereignty, dominion, law, path, permission, give leave, justify, and proof.

Careful examination reveals that the above verse emphasizes that humanity will be able to move into the depths of Earth and sky, but only with a superior power. In all likelihood, this superior power is the superior technology employed in the twentieth century, for it enabled scientists to achieve this great feat.

5. PLANE TECHNOLOGY

And to Sulayman We gave the fiercely blowing wind, speeding at his command toward the land that We had blessed. And We had full knowledge of everything. (Qur'an, 21:81)

As the above verse relates, Allah placed the wind under Prophet Sulayman's (as) command and allowed him to use it as a vehicle. There is a strong possibility of an indication here that, as in Prophet Sulayman's (as) time, wind energy will also be used in the technology of the future.

And We gave Sulayman power over the wind-a month's journey in the morning and a month in the afternoon... (Qur'an, 34:12)

The expression "**a month's journey in the morning and a month in the afternoon**" may be drawing attention to the fact that Prophet Sulayman (as) moved rapidly between different regions perhaps by using a technology similar to an airplane, or developed wind-powered vehicles that could cover long distances quickly. (Allah knows best.) There is thus a strong possibility that these verses point to modern airplane technology.

6. IMAGE TRANSMISSION

He who possessed knowledge of the Book said: "I will bring it [the Queen of Saba's throne] to you before your glance returns to you." And when he [Sulayman] saw it standing firmly in his presence, he said: "This is part of my Lord's favour, to test me to see if I will give thanks or show ingratitude." (Qur'an, 27:40)

"He who possessed knowledge of the Book" told Prophet Sulayman (as) that he could bring the Queen of Saba's throne to him very quickly. This is a possible reference to the transmission of images with present-day advanced technology. Another verse on the subject reads:

A demon of the jinn said: "I will bring it to you before you get up from your seat. I am strong and trustworthy enough to do it." (Qur'an, 27:39)

In our day, text, pictures, and films can be sent anywhere in the world in a matter of seconds, thanks to the Internet and advances in computer technology. For instance, carrying the Queen's throne to Prophet Sulayman's (as) court very quickly may well refer to the fact that it will be possible to send a three-dimensional picture or image in the blink of an eye over the Internet.

According to scientists, the teleportation of atoms and molecules, as well as larger bodies, may become possible in

the near future. By this method, the item's material characteristics are removed from one location and transferred in every detail and atomic sequence to another location, where they are reconstructed. If this technology becomes operational one day, time and space will no longer represent an obstacle to travel and objects will be able to be transported anywhere in a single moment without traversing any physical distance.184

In 1998, physicists at the California Institute of Technology (Caltech) working with two European groups transported a photon. The scientists formed a copy of the photon by reading its atomic structure and then transmitted that information a distance of 1 metre. In another recent teleportation experiment, Ping Koy Lam of the Australian National University (ANU) and other researchers transmitted a laser ray a short distance.185

Indeed, according to a CNN report on 17 July 2002, a group of physicists from the National Australian University in Canberra split a laser ray and "transmitted" it several metres. Ping Koy Lam, the team's head, stated that they had not yet succeeded in transmitting matter in its atomic state, but that such a thing was not impossible and may become a reality in the future.

According to a study published in the science journal *Nature*, Eugene Polzik of Denmark's University of Aarhus,

and his colleagues performed successful experiments on a large number of atoms, using laser rays and quantum physics.186 In his analyses of teleportation's potential, published in the journal *Scientific American*, Australian physicist Anton Zeilinger states that far more complex systems could be teleported without violating the laws of physics.187

As the Qur'an reveals in "**We will show them Our Signs on the horizon and within themselves until it is clear to them that it is the truth**" (Qur'an, 41:53), these scientific advances may represent a part of the technologies indicated in the Qur'an, all of which reveal its miraculous aspects.



MIRACLES OF THE QURIAN ABOUT FOOD

[I swear] by the fig and the olive. (Qur'an, 95:1)

The reference to the fig in the first verse of Surat at-Tin is a most wise one in terms of the benefits imparted by this fruit.

The Benefits of the Fig for Human Beings

Figs have a higher fibre level than any other fruit or vegetable. One single dried fig provides two grams of fibre: 20% of the daily recommended intake. Research over the last fifteen years or so has revealed that the fibre in plant foods is very important for the regular functioning of the digestive system. It is known that fibre in foods assists the digestive system and also helps reduce the risk of some forms of cancer. Nutritionists describe eating figs, which are **rich in fibre**, as an ideal way of increasing one's fibre intake.

Fibrous foodstuffs are divided into two types: soluble and insoluble. Foods rich in insoluble fibre facilitate the passage of substances to be expelled from the body through the intestine by adding water to them. They thus accelerate the digestive system and ensure its regular functioning. It has also been established that foods containing insoluble fibre have a protective effect against colon cancer. Foods rich in soluble fibre, on the other hand,

have been shown to reduce cholesterol levels in the blood by more than 20%. These are therefore of the greatest importance in reducing the risk of heart attack. Excessive levels of cholesterol in the blood collect in the arteries, hardening and narrowing them. Depending on which organ's blood vessels the cholesterol accumulates in, disorders connected to that organ arise. For example, if cholesterol accumulates in the arteries that feed the heart, problems such as heart attacks result. Accumulations of cholesterol in the kidney veins can lead to high blood pressure and kidney deficiency. Furthermore, the intake of soluble fibre is important in terms of regulating blood sugar by emptying the stomach because sudden changes in blood sugar can lead to life-threatening disorders. Indeed, societies with fibre-rich diets have been shown to have far lower incidences of illnesses such as cancer and heart disease.117

It is also another major health advantage for soluble and insoluble fibres to be present at one and the same time. It has been shown that when both forms are present together, they are much more effective in preventing cancer than when they are on their own. The presence of both forms of fibre, soluble and insoluble, in the fig makes it a most important foodstuff in this regard.118

Dr. Oliver Alabaster, Director of the Institute for Disease Prevention at the George Washington University Medical Centre, refers to figs in these terms:

... [H]ere is an opportunity to add a really healthy, high fiber food to your diet. Choosing figs and other high fiber foods more frequently means that you'll naturally choose potentially harmful foods less frequently-and this is great for your lifelong health.119

According to the California Fig Advisory Board, it is believed that the **antioxidants** in fruit and vegetables protect against a number of diseases. Antioxidants neutralise harmful substances (free radicals) that arise as a result of chemical reactions in the body or else are taken in from the outside and thus prevent the destruction of cells. In one study performed by the University of Scranton, it was determined that dried figs had a much higher level of the phenol makeup, which is rich in antioxidants, than other fruits. Phenol is used as an antiseptic to kill micro-organisms. The level of phenol in figs is much higher than that in other fruits and vegetables.120

Another study, by Rutgers University in New Jersey, revealed that due to the essential fatty acids **omega-3** and **omega-6** and **phytosterol** contained in dried figs, they can play a considerable part in reducing cholesterol.121 It is

known that omega-3 and omega-6 cannot be manufactured in the body and need to be absorbed with food. Furthermore, these fatty acids are indispensable to the proper functioning of the heart, brain and nervous system. Phytosterol permits the cholesterol in animal products, which has the potential to harden the heart's arteries, to be expelled from the body without entering the blood stream.

Despite being one of the oldest fruits known to man, the fig-described as "nature's most nearly perfect fruit" by the California Fig Advisory Board 122-has been rediscovered by food producers. The nutritional value of this fruit and its health benefits have led to its acquiring a whole new importance.

The fig can constitute a part of just about any special diet. Since figs do not naturally contain fat, sodium or cholesterol but have high levels of fibre, they are an ideal food for those trying to lose weight. At the same time, figs have higher mineral contents than any other known fruit. Forty grams of figs contains 244 mg of potassium (7% of the daily requirement), 53 mg of calcium (6% of the daily requirement) and 1.2 mg of iron (6% of the daily requirement).123 The **calcium** level in figs is very high: The fig ranks second after the orange in terms of calcium content. A crate of dried figs provides the same level of calcium as a crate of milk.

Figs are also thought of as a medicine which gives strength and energy to long-term patients as they seek to recover. They eliminate physical and mental difficulties and give the body strength and energy. The most important nutritional component of figs is sugar, which comprises 51-74% of all fruits. The sugar level in figs is one of the highest. Figs are also recommended in the treatment of asthma, coughs and chills.

The benefits we have restricted ourselves to mentioning here are an indication of the compassion Allah feels for human beings. Our Lord provides the substances required by human beings in this fruit, which is so pleasant to eat, already packaged and at the ideal levels for human health. The way that this special blessing from Allah is mentioned in the Qur'an may indicate the importance of the fig for human beings. (Allah knows best.) From the point of view of human health, the nutritional value of the fig was only established with the advance of medicine and technology. This is another indication that the Qur'an is indisputably the Word of Allah, the Omniscient.



PORK AND ITS HARMFUL EFFECTS ON HEALTH

He has only forbidden you carrion, blood and pork and what has been consecrated to other than Allah. But anyone who is forced to eat it-without desiring it or going to excess in it-commits no crime. Allah is Ever-Forgiving, Most Merciful. (Qur'an, 2:173)

Eating pork is harmful to health in a great many regards. This harm still persists today, despite all the precautions that are taken. First and foremost, no matter how clean the farms and environments on which it is raised may be, the pig is not by nature a clean-living animal. It often plays in, and even eats, its own excrement. Due to this and its biological structure, the pig produces much higher levels of antibodies in its body than other animals. In addition, far higher levels of growth hormone are produced in the pig compared to those in other animals and human beings. Naturally, these high levels of antibodies and growth hormone pass across to and collect in the pig's muscle tissue. Pork meat also contains high levels of cholesterol and lipids. It has been scientifically proven that these significant amounts of antibodies, hormones, cholesterol and lipids in pork represent a serious threat to human health.

The existence of above-average numbers of obese individuals in the populations of countries such as the USA and Germany, in which large quantities of pork are consumed, is now well-known. When exposed to excessive quantities of growth hormone as a result of a pork-based diet, the human body first puts on excessive weight and then suffers physical deformations.

Another harmful substance in pork is the "trichina" worm. This is frequently found in pork and when it enters the human body, it settles directly in the muscles of the heart and represents a possibly fatal threat. Even though it is now technically possible to identify pigs that are infected with trichina, no such methods were known in earlier centuries. That means that everyone who ate pork risked infection by trichina and possible death.

All these reasons are just a part of the wisdom in our Lord's prohibition on the consumption of pork. Moreover, this commandment of our Lord's provides complete protection from the harmful effects of pork under any conditions.

Until the 20th century, it was impossible to be aware of the danger posed to human health by pork. The fact that the Qur'an, revealed fourteen centuries ago, warns against this harm which has been incontrovertibly revealed with modern medical equipment and biological tests, is one of

the miracles demonstrating that the Qur'an is the revelation of Allah, the Omniscient. Despite all the precautionary measures and inspections that take place in modern-day pig rearing, the fact that pork is physiologically incompatible with the human body and is a variety of meat harmful to human health has not altered.



FISH: A VALUABLE SOURCE OF NUTRITION

Anything you catch in the sea is lawful for you, and all food from it, for your enjoyment and that of travellers... (Qur'an, 5:96)

The fact the average age of people developing and dying from heart disease is constantly decreasing has considerably increased the importance attached to coronary health. Although a great many advances have been registered in the treatment of heart disease, experts in the field basically recommend that careful precautions be taken before such diseases ever arise. Experts also recommend one important foodstuff for the healthy functioning of the heart and the prevention of disease: **fish**.

The reason why fish is such an important source of nutrition is that it both provides substances necessary for the human body and also reduces the risk of various diseases. For example, it has been revealed that when fish-which acts as a shield in terms of health with the omega-3 acid it contains-is consumed on a regular basis, it reduces the risk of heart disease and strengthens the immune system.

The fact that fish, the health benefits of which have only newly been scientifically registered, is an important nutritional

source is revealed in the Qur'an. Almighty Allah makes the following references to seafood in the Qur'an: "**It is He Who made the sea subservient to you so that you can eat fresh flesh from it...**" (Qur'an, 16:14), "**Anything you catch in the sea is lawful for you, and all food from it, for your enjoyment and that of travellers...**" (Qur'an, 5:96) Furthermore, particular attention is drawn to fish in Surat al-Kahf, in which it is revealed that the Prophet Musa (as) set out on a long journey with his servant and that they took fish along with them to eat:

But when they reached their meeting-place, they forgot their fish which quickly burrowed its way into the sea. When they had gone a distance further on, he said to his servant, "*Bring us our morning meal. Truly this journey of ours has made us tired.*" He said, "Do you see what has happened? When we went to find shelter at the rock, I forgot the fish..." (Qur'an, 18:61-63)

It is noteworthy that in Surat al-Kahf fish should be specially chosen as a foodstuff after a long, tiring journey. Therefore, one of the pieces of wisdom in this tale may well be an indication of the nutritional benefits of fish. (Allah knows best).

In fact, when we examine the nutritional properties of fish, we encounter some very striking facts. Fish, given to us as a blessing by our Lord, are a perfect food, particularly in terms of protein, vitamin D and trace elements (certain

elements found in minimal quantities in the body but which are still of great importance to it). Due to the minerals they contain-such as phosphorus, sulphur and vanadium-fish encourages growth and enables tissues to recover. Fish meat also assists in the formation of healthy teeth and gums, benefits the complexion, makes the hair healthier and contributes to the fight against bacterial infection. It also plays an important role in the prevention of heart attacks as it beautifully regulates the level of cholesterol in the blood. It helps the body to break down and use starch and fats, making it stronger and more energetic. On the other hand, it also influences the functioning of mental activities. In the event that the vitamin D and other minerals contained in fish are not consumed in sufficient quantities, disorders such as rickets (bone weakness), gum disease, goitre and hyperthyroid may all arise.124

In addition, modern science has also discovered that the omega-3 fatty acids in fish also occupy an important place in human health. These fats have even been described as essential fatty acids.

The Benefits of Omega-3 in Fish Oil

There are two kinds of unsaturated fatty acid in fish oil which are particularly important for our health: **EPA** (**e**icosa**p**entaenoic **a**cid) and **DHA** (**d**ocosa**h**exaenoic **a**cid).

EPA and DHA are known as polyunsaturated fats and contain the important omega-3 fatty acids. Since the fatty acids omega-3 and omega-6 are not manufactured in the human body, they need to be taken in from the outside.

There is a large body of evidence relating to the benefits to human health of fish oil, the actual benefit stemming from its omega-3 fatty acid content. Despite being present in vegetable oils, these omega-3 fatty acids are less effective in relation to human health. However, marine plankton is very effective at turning omega-3 into EPA and DHA. When fish eat plankton, their constitution becomes much richer in EPA and DHA. That, in turn, makes fish one of the richest sources of these vitally important fatty acids.

Vital Benefits of the Fatty Acids Found in Fish

One of the main features of the fatty acids in fish is the contribution they make to the body's energy production. These fatty acids carry out electron transfers by attaching themselves to oxygen in the body and permit energy to be produced for various chemical processes within it. There is therefore considerable evidence that a diet rich in fish oil helps combat fatigue and increases mental and physical capacity. Omega-3 increases the individual's powers of concentration as much as it does his or her energy levels. There is a scientific foundation to the old saying "fish is

good for the brain": The main compound in brain fat is DHA, which contains omega-3 fatty acids.

The Importance of Fish for a Healthy Heart and Arteries

The omega-3 fatty acid in fish is acknowledged to protect against cardiovascular disease by reducing blood pressure and the cholesterol and triglyceride in the blood.125 Triglyceride is a form of fat and resembles LDL (bad cholesterol) which is high in fat and low in protein content. A raised triglyceride level, especially together with high cholesterol, increases the risk of heart disease. In addition, fish oils reduce life-threatening post-heart attack abnormal heart rhythms.

In one study by the American Medical Association, it was observed that heart attack levels in women eating five portions of fish a week fell by one-third. This is thought to stem from the omega-3 fatty acids in fish oil causing less blood clotting. The normal speed of blood in our veins is 60 kmph (37.3 mph) and it is of vital importance for the blood to be of the right viscosity and for the density, quantity and speed to be at normal levels. The worst danger for our blood-apart from normal conditions of bleeding-is for it to clot and lose the ability to flow properly. Fish oils are also effective in reducing blood clotting by preventing the thrombocytes in the blood (blood platelets that concentrate the blood in the event of bleeding) from adhering to one

another. Otherwise, blood thickening can lead to narrowing of the arteries. In turn, this can lead to many organs in the body-especially the heart, brain, eyes and kidneys-receiving an inadequate blood supply, function deceleration and eventually, loss of function. For example, when an artery is totally blocked on account of clotting this can lead to heart attack, paralysis or other disorders, depending on the location of the artery.

Omega-3 fatty acids also play an important role in the production of the molecule haemoglobin, that carries oxygen in the red blood cells, and in controlling the nutrients passing through the cell membrane. They also prevent the damaging effects of fats harmful to the body.

Importance for the Development of New Born Babies

Being an important component of the brain and eye, omega-3 fatty acids have been the subject of research, especially over the last 10 years, in connection with the needs of new born babies. There is a considerable body of evidence relating to the importance of omega-3 to the development of the foetus in the mother's womb and of the new-born baby. Omega-3 is of the greatest importance for the proper development of the brain and nerves throughout pregnancy and in early babyhood. Scientists emphasise the importance of mother's milk since it is a natural and perfect store of omega-3.

Benefits for Joint Health

The major risk in rheumatoid arthritis (a painful joint condition linked to rheumatism) is that of wearing of the joints, leading to irreparable damage. It has been proven that a diet rich in omega-3 fatty acids prevents arthritis and reduces discomfort in swollen and sensitive joints.

Benefits Regarding the Healthy Functioning of the Brain and Nervous System

A large number of studies have revealed the effects of omega-3 fatty acids on the healthy functioning of the brain and nerves. In addition, it has been shown that fish oil reinforcement can reduce symptoms of depression and schizophrenia and prevent Alzheimer's disease (a brain disease which causes loss of memory and hinders day-to-day activities). For example, reductions in such problems as anxiety, stress and sleeping difficulties have been observed in individuals suffering from depression who took 1 gram of omega-3 fatty acid over a period of 12 weeks.126

Benefits against Inflammatory Disorders and Strengthening of the Immune System

At the same time, omega-3 fatty acids have an anti-inflammatory (infection preventing) function. Omega-3 can therefore be employed in the following diseases:

- Rheumatoid arthritis (joint infection linked to rheumatism),
- Osteoarthritis (a form of arthritis gradually degenerating the functions of joints)
- Ulcerative colitis (ulcers linked to the inflammation of the colon), and
- Lupus (a disease which causes patches on the skin).
- It also protects myelin (the material surrounding nerve cells). It is therefore used in the treatment of
- Glaucoma (an eye disorder marked by abnormally high pressure within the eyeball that may even lead to blindness)
- Multiple sclerosis (a serious progressive disease resulting from tissue hardening in the brain and spinal cord),
- Osteoporosis (a disease leading to structural weakening in the bone structure)
- Diabetes patients.
- In addition, it is also reported to be useful in the treatment of
- Migraine patients,
- Anorexia (a possibly fatal eating disorder)

- Burns
- Problems concerning skin health.

There is also wide-ranging evidence that societies such as the Greenland Eskimos and Japanese, who eat a lot of fish, rich in omega-3 fatty acid, have a much lower incidence of heart and artery disease, asthma and psoriasis. Fish is therefore recommended as a form of treatment and is particularly recommended by nutritionists on account of its proven benefits for coronary health.

Additional benefits to those outlined above are emerging every day. Moreover, it has only been possible to reveal the health benefits of fish by a great many scientists working in well-equipped research laboratories. The fact that such a valuable source of nutrition is indicated in the Qur'an, and especially that it is described as a fatigue eliminator in Surat al-Kahf, is nothing short of awe-inspiring. All the benefits provided by fish are a great blessing given us by our Lord. As with all foods, it is Allah, the Lord of the Worlds, Who has created the superior structure in fish for our benefit.

THE OLIVE: A HEALTH-GIVING PLANT

One of the foods to which attention is drawn in the Qur'an is the olive. Research in recent years has revealed that the olive is not just a delicious food but also represents an important source of good health. In addition to the olive itself, olive oil is also an important source of nutrition. Attention is drawn to the oil of the olive tree in these terms in the Qur'an:

Allah is the Light of the heavens and the earth. The metaphor of His Light is that of a niche in which is a lamp, the lamp inside a glass, the glass like a brilliant star, lit from *a blessed tree, an olive*, neither of the east nor of the west, *its oil all but giving off light* even if no fire touches it. Light upon Light. Allah guides to His Light whoever He wills and Allah makes metaphors for mankind and Allah has knowledge of all things. (Qur'an, 24:35)

The expression "*mubarakatin zaytoonatin*" in the above verse describes the olive as being "plentiful, sacred, auspicious, providing countless blessings." Olive oil, referred to in the term "zaytuha," is known as one of the most highly recommended types of oil by all experts, especially for coronary and arterial health. Its health benefits may be summarised as follows:

Benefits for Coronary and Arterial Health:

Most of the fatty acids in olives and olive oil are mono-unsaturated. Mono-unsaturated fatty acids do not contain cholesterol. Therefore, olive oil does not raise cholesterol levels but instead keeps them under control. Olive oil also contains omega-6 linoleic acid (EFA: essential fatty acid), which is essential for the human body. Due to this feature, health-related bodies (such as The World Health Organization) recommend that at least 30% of the fatty acid consumed in societies in which hardened artery and diabetes levels are high should consist of omega-6. This increases the importance of the olive still further.127

And by it He makes crops grow for you and olives and dates and grapes and fruit of every kind. There is certainly a Sign in thatfor people who reflect. (Qur'an, 16:11)

Studies in this area have revealed much lower LDL (bad cholesterol) and higher antioxidant levels in people who consume 25 millilitres (about two dessertspoonfuls) of natural olive oil a day for one week.128 Antioxidants are important as they neutralise the harmful substances in the body known as free radicals and prevent cell damage. It has also been established in a great many studies that the consumption of olive oil reduces cholesterol levels and prevents heart disease.129

Olive oil is also recommended for patients with heart and artery disease since it reduces the level of harmful cholesterol (LDL) in the bloodstream and raises that of useful cholesterol (HDL).130 In countries with high occurrences of heart and artery diseases, saturated fats with high cholesterol content are generally consumed.

In addition, olive oil does not disrupt the proportion of omega-6 to that of omega-3. It is very important that omega-3 and omega-6 be present in the body at specific levels because any imbalance in these proportions can lead to progression in many diseases, especially those of the heart and immune system and cancer.131 For all these reasons, many people enjoy good health thanks to olive oil. The American Heart Association suggests that in order to reduce the risk of heart disease high mono-unsaturated fats can be an alternative to a 30% reduced fat diet.132

Cancer Prevention

One study, published by *The Archives of Internal Medicine,* showed that women who consume high levels of mono-unsaturated fat have a lower risk of developing breast cancer.133 Another study by scientists at the University at Buffalo, The State University of New York demonstrated that b-sitosterol, a fat found in vegetable oils such as olive oil,

helps prevent the formation of prostate cancer cells. The researchers concluded that b-sitosterol strengthens the internal communication system of the cell that issues the command for the cells to divide and that cancer can thus be prevented before cell division reaches an uncontrollable level.

A recent study by doctors at the University of Oxford has shown that olive oil has a protective effect against intestinal cancer. The doctors discovered that olive oil enters into a reaction with stomach acid in order to prevent intestinal cancer from beginning. At the same time, the University of Oxford researchers also established that olive oil reduces the level of bile and raises that of DAO (the enzyme diamine oxidase), thus protecting against abnormal cell growth and cancer.134

Prevention of Arthritis

According to researchers' reports, people who consume large quantities of olive oil and cooked vegetables can have a reduced risk of rheumatic arthritis, a chronic inflammatory disease of the joints.

Olive Oil Assists Bone Development

The vitamins E, A, D and K contained in olive oil are particularly important from the point of view of assisting bone development in adults and children, and in strengthening the

bones by fixing calcium. It is also recommended for the elderly as it is easily digested and through its minerals, it assists with the use of vitamins in the body. It also prevents calcium loss by stimulating bone mineralisation.135 Bones are the organism's mineral structure storehouses and an absence of mineral accumulation in the bones can lead to serious complications such as bone softening. Olive oil has a most beneficial effect on the skeleton in this regard.

Prevention of Aging

Since the vitamins contained in olive oil have a cell renewing effect they are also employed in the treatment of the elderly, as well as nourishing and protecting the skin. As foodstuffs are transformed into energy in our bodies, certain substances known as oxidants are formed. With the high levels of anti-oxidants it contains, olive oil prevents damage by harmful substances, renews our cells and delays aging in the tissues and organs. Olive oil is also rich in vitamin E, which suppresses the free radicals that destroy the cells in our bodies and cause aging.

Contribution to Child Development

Due to the linoleic acid (omega-6 fatty acid) contained in olives and olive oil, these are a most healthy food for newborn babies and growing children. A deficiency in

linoleic acid leads to the emergence of a retardation of development in babyhood and various skin disorders.

Olive oil contains anti-oxidant elements that prevent the destructive effects of harmful substances in our bodies, and fatty acids of great importance to human health. These support the hormones and assist in cell membrane formation.

Olive oil possesses a balanced polyunsaturated compound at a similar level to that in human milk. Olive oil is a sufficient source of these fatty acids, which cannot be obtained from the human body but which are of the most essential importance to it. These factors make olive oil very important for new-born babies.

Since it contributes to the natural development of the baby's brain and nervous system before and after birth, olive oil is the only oil recommended for mothers by experts. As well as containing similar levels of linoleic acid to those of mother's milk, when olive oil is added to fatless cow's milk, it becomes as natural a food source as mother's milk itself.

Blood Pressure Reduction

One study published in the 27 March 2000 edition of Archives of Internal Medicine once more stressed the beneficial effect of olive oil on high blood pressure. Medicines to reduce high blood pressure are also made from olive leaves.

Benefits for the Internal Organs

Whether consumed hot or cold, olive oil protects the stomach against diseases such as gastritis and ulcers by reducing gastric acid levels.136 In addition to this, by activating the bile, it makes it perfect. It regulates the discharge of the gall bladder and reduces the risk of bile stone formation.137 Moreover, thanks to the chloride it contains, it also assists the functioning of the liver and thus helps the body eliminate waste products. In addition, it also has a beneficial effect on the brain arteries.138

On account of all these properties, olive oil has attracted considerable expert attention in recent years.139 Some of the comments made by experts are as follows:

Jean Carper, a prominent authority in the field of health and nutrition, the CNN award-winning correspondent, columnist and author of *The Food Pharmacy and Food-Your Miracle Medicine*:

New Italian research finds olive oil contains antioxidants... that combat disease processes, including LDL cholesterol's ability to clog arteries.

Pat Baird, a dietician and nutrition consultant:

I love the whole idea of olive oil's versatility... the more we know about it, the more we learn about its great contribution to good health.

Dr. Dimitrios Trichopoulos, chairman of the Department of Epidemiology, Harvard University School of Public Health:

American women might actually experience as much as a fifty percent (50%) reduction in breast cancer risk if they consumed more olive oil in place of saturated fats.

Olive oil has a protective effect against some types of malignant tumors: prostate, breast, colon, squamous cell, and oesophageal.

D. Peck of the School of Medicine, University of Miami:

Olive oil has been shown to strengthen the immune system in mice...

Bruno Berra of the Institute of General Physiology and Biological Chemistry, University of Milan:

... [T]he minor polar components of extra virgin olive oil increase significantly the resistance of LDL to oxidation.

A.A. Rivellese, G. Riccardi and M. Mancini of the Institute of Internal Medicine and Metabolic Diseases at Federico II University, Naples:

Olive oil prevents insulin resistance and ensures better control of the glucose in the blood.

Patrizia Galletti of the Second University of Naples, Faculty of Medicine and Surgery:

Dietary intake of olive oil polyphenols may lower the risk of reactive oxygen metabolite-mediated diseases such as some gastrointestinal diseases and atherosclerosis. Olive oil hydroxytyrosol protects human erythrocytes against oxidative damage.

Frank Sacks of the Harvard School of Public Health:

An olive-oil-rich diet is more effective than a low-fat diet in controlling and treating obesity. Moreover, it leads to longer-lasting weight loss and it is easier to keep to...

As we have seen, a great many scientists today think that an olive oil-based diet constitutes the ideal nutritional model. It is stated that on account of these properties, olives and olive oil should be the fundamental constituents of every meal in one's daily nutrition programme. The benefits of the olive plant, emphasised by Allah in many verses of the Qur'an, have been discovered in parallel to the advances made by medical science.

It is He Who sends down water from the sky. From it you drink and from it come the shrubs among which you graze your herds. And by it He makes crops grow for you and olives and dates and grapes and fruit of every kind. There is certainly a Sign in that for people who reflect. (Qur'an, 16:10-11)

THE MIRACLE OF HONEY

Your Lord revealed to the bees: "Build dwellings in the mountains and the trees, and also in the structures which men erect. Then eat from every kind of fruit and travel the paths of your Lord, which have been made easy for you to follow." ***From inside them comes a drink of varying colours, containing healing for mankind.*** **There is certainly a Sign in that for people who reflect. (Qur'an, 16:69)**

Honey is a "healing for men" as stated in the verses above. Nowadays, apiculture and bee products have opened a new branch of research in scientifically advanced parts of the world. Other benefits of honey may be described as below:

Easily digested: Because sugar molecules in honey can convert into other sugars (e.g. fructose to glucose), honey is easily digested by the most sensitive stomachs, despite its high acid content. It helps kidneys and intestines to function better.

Rapidly diffuses through the blood; is a quick energy source: When accompanied by mild water, honey diffuses into the bloodstream in seven minutes. Its free sugar molecules make the brain function better since the brain is the largest consumer of sugar. Honey is a natural composition of sugars like glucose and fructose. According to recent research, this

unique mixture of sugars is the most effective means to remove fatigue and increase athletic performance.



The antibacterial and anti-inflammatory properties of honey were revealed as a result of clinical observations and research. Honey is exceedingly effective in painlessly cleaning up infection and dead cells in these regions and in the development of new tissues. The use of honey as a medicine is mentioned in the most ancient writings. In the present day, doctors and scientists are rediscovering the effectiveness of honey in the treatment of wounds.

Dr. Peter Molan, a leading researcher into honey for the last 20 years and a professor of biochemistry at New Zealand's University of Waikato, says this about the antimicrobial properties of honey:

Randomized trials have shown that honey is more effective in controlling infection in burn wounds than silver sulphadiazine, the antibacterial ointment most widely used

on burns in hospitals. ("Honey Against Infected Skin Lesions,"

Supports blood formation: Honey provides an important part of the energy needed by the body for blood formation. In addition, it helps in cleansing the blood. It has some positive effects in regulating and facilitating blood circulation. It also functions as a protection against capillary problems and arteriosclerosis.

Does not accommodate bacteria: This bactericide (bacteria-killing) property of honey is named "the inhibition effect." There are various reasons of this anti-microbial property of the honey. Some examples are: the high sugar content that limit the amount of water microorganisms need for growth, its high acidity (low pH) and composition which deprive bacteria from nitrogen necessary for reproduction. The existence of hydrogen peroxide as well as antioxidants in the honey prevents bacteria growth.

Antioxidant: Everyone who wants to live a healthier life should consume antioxidants. Those are the components in cells that get rid of harmful byproducts of normal metabolic functions. These elements inhibit destructive chemical reactions that cause spoilage of food and many chronic illnesses. Researchers believe food products rich in

antioxidants may prevent heart problems and cancer. Strong antioxidants are present in honey content: *Pinocembrin, pinobaxin, chrisin and galagin. Pinocembrin* is an antioxidant that merely exists in the honey.108

Vitamin and mineral depot: Honey is composed of sugars like glucose and fructose and minerals like magnesium, potassium, calcium, sodium chlorine, sulphur, iron and phosphate. It contains vitamins B1, B2, C, B6, B5 and B3 all of which change according to the qualities of the nectar and pollen. Besides the above, copper, iodine, and zinc are also present, albeit in small quantities.

Honey is used in healing wounds:

- When used in treatment of wounds, thanks to its ability to absorb moisture from the air, honey facilitates healing process and prevents scarring. This is because honey stimulates the growth of epithelial cells that form the new skin cover over a healed wound. In this way, even in case of large wounds, honey may eliminate the need for tissue transplantation.

- Honey stimulates the regrowth of tissue involved in the healing process. It stimulates the formation of new blood capillaries and the growth of fibroblasts that replace the connective tissue of the deeper layer of the skin and produce the collagen fibres that give strength to the repair.

- Honey has an anti-inflammatory action, which reduces the swelling around a wound. This improves circulation and thus hastens the healing process. It also reduces pain.

- Honey does not stick to the underlying wound tissues, so there is no tearing away of newly formed tissue, and no pain, when dressings are changed.

- Thanks to its aforementioned antimicrobial property, honey provides a protective barrier to prevent wounds becoming infected. It also rapidly clears any existing infection from wounds. It is fully effective, even with antibiotic-resistant strains of bacteria. Unlike antiseptics and antibiotics, there is no impairment of the healing process through adverse effects on wound tissues.109

It can easily be seen from this information that honey has great "healing" properties. This is undoubtedly one of the miracles of the Qur'an Allah, Who is Exalted in Power, has revealed.



THE DATE AND ITS USES AS DESCRIBED IN THE QUR'AN

In a number of Qur'anic verses, the humble date is honoured as one of the blessings of Paradise. (Qur'an, 55:68) When this fruit is examined, it can be seen to have a great many important features. One of the oldest known species of plant, the date is today a food of preference not only for its delicious taste but also for its nutritious properties. New benefits imparted by the date are being discovered every day and has come to be used as a medicine as well as a food. These features of the date are noted in Surah Maryam:

The pains of labour drove her to the trunk of a date-palm. **She [Maryam] said, "Oh if only I had died before this time and was something discarded and forgotten!" A voice called out to her from under her, "Do not grieve! Your Lord has placed a small stream at your feet.** ***Shake the trunk of the palm towards you and fresh, ripe dates will drop down onto you. Eat and drink and delight your eyes..."*** **(Qur'an, 19:23-26)**

There is considerable wisdom in the way that Allah recommends Maryam to eat this fruit. The date is an excellent choice of food for the pregnant women and for

those who have just given birth. This is a widely accepted scientific fact. Maryam was inspired to understand this point, in order to make her own labour easier. The date has one of the highest sugar levels, 60-65%, of all fruits. Doctors recommend that pregnant women be given foods containing fruit sugar on the day they give birth. The aim behind this is to energise and revitalise the mother's weakened body and at the same time to stimulate the milk hormones and increase the levels of mother's milk essential to the new-born baby.

In addition, loss of blood during birth leads to a fall in body sugar levels. Dates are important from the point of view of enabling sugar to enter the body and prevent blood pressure from dropping. Their high calorific value strengthens people weakened by illness or suffering from extreme fatigue.

These facts reveal the wisdom in the way that Allah recommended Maryam to eat dates, designed to energise and invigorate the woman and ensure the emergence of milk, the only food for a baby. For example, the date contains more than ten elements of vital importance if the body is to remain healthy and energetic. Modern-day scientists state that human beings can actually live for years on nothing more than dates and water.110 V. H. W. Dowson, a recognised expert in this field, says that one

grain of date and a glass of milk are enough to meet all of a person's daily nutritional requirements.111

The substance oxytocin, which is present in the date, is used in modern medicine to facilitate birth. In fact, oxytocin means "rapid birth." It is also known to increase levels of mother's milk after birth.112

Oxytocin is actually a hormone released by the pituitary gland which stimulates contractions of the womb during childbirth. All the pre-birth preparations in the body take place thanks to this hormone. The effects of the hormone can be seen in the muscles that form the mother's womb and in cells in the muscular structure that enables the secretion of mother's milk. The effective contraction of the womb is essential if birth is to take place. Oxytocin enables the muscles that comprise the womb to contract in a very powerful manner. Moreover, oxytocin also initiates the secretion of mother's milk. This feature of the date alone-the way it contains oxytocin-is important evidence that the Qur'an is the revelation of Allah. The medical identification of the benefits of the date only became possible in recent times. Yet it was set out fourteen centuries ago in the Qur'an that Allah revealed to Maryam that she should eat dates.

Dates also contain a form of sugar that gives the body high levels of mobility and heat energy and which can be easily

broken down in the body. Furthermore, this sugar is not glucose, which rapidly raises the level of blood sugar but the fruit sugar fructose. A rapid rise in blood sugar levels in diabetics in particular has a damaging effect on a great many organs and systems, especially the eyes, kidneys, heart and circulatory system and nervous system. High blood sugar is one of the main causes of disorders as serious as loss of sight, heart attacks and kidney insufficiency.

Dates contain a great many vitamins and minerals. They are very rich in fibre, fat and proteins. They also contain sodium, potassium, calcium, magnesium, iron, sulphur, phosphorus and chlorine, as well as vitamins A, beta-carotene, B1, B2, B3 and B6. Some of the benefits of the vitamins and minerals in dates to the normal human body and especially during pregnancy can be summarised as follows:

- The nutritional value of dates stems from the appropriate mineral balance within them. The date also contains folic acid, a B vitamin of great importance to pregnant women. **Folic acid (B9)** is a vitamin which serves important functions in the construction of new blood cells and of amino acids, the body's building blocks, and in cell renewal. The need for folic acid thus rises significantly during pregnancy and the daily requirement doubles. When folic acid levels are insufficient, red blood cells that are

larger than normal but with lower functionality emerge, along with the symptoms of anaemia, appear. Folic acid plays a particularly important role in cell division and in the formation of the genetic structure of the cell and is the only substance daily requirements of which double during pregnancy. The date is exceedingly rich in folic acid.

- On the other hand, the long-term nausea and physical reactions that appear during pregnancy do so because of a lack of **potassium**. Levels therefore need to be reinforced. In the same way that the large quantities of potassium in dates are of great importance in this regard, they are also important in regulating the water balance in the body. Moreover, by helping oxygen to reach the brain potassium enables one to think clearly. In addition, it provides the appropriate alkaloidal features for body fluids and stimulates the kidneys to expel toxic bodily wastes. It helps bring down high blood pressure and the formation of healthy skin.113

- The **iron** contained in dates controls the synthesis of haemoglobin in the red blood cells and ensures an appropriate level of red cells in the blood. This is of vital importance in preventing anaemia during pregnancy and the development of the baby. Red blood cells play a role in keeping cells alive by carrying oxygen and carbon dioxide

in the blood. Due to dates' high iron levels, a human being can meet his or her iron requirements by eating just 15 dates a day and will thus be protected from disorders arising from iron deficiency.

- The **calcium** and **phosphate** in dates are important elements for skeletal growth and balancing the body's bone structure. The high levels of **phosphorus** and **calcium** in dates protect the body against bone weakness and help reduce such disorders.

- Scientists also emphasise the way in which dates reduce stress and tension. Research by Berkeley University experts has revealed that dates contain high levels of **vitamin B6**, which strengthens the nerves, and **magnesium**, which is very important for the kidneys. A person can meet his magnesium requirement by eating just 2-3 grains of date a day.114

- The **vitamin B1** in dates facilitates the health of the nervous system, assists the transformation of the carbohydrates in the body into energy and the use of protein and fats to meet the body's needs. **Vitamin B2** assists in the burning of protein, carbohydrates and fats for the provision of bodily energy and cell renewal.

- The body's **vitamin A** requirement rises during pregnancy. Thanks to the vitamin A it contains, the date

improves vision and bodily resistance and strengthens the teeth and bones. Dates are also especially rich in **beta-carotene**.115 Beta-carotene helps prevent cancer by controlling molecules that attack the cells.

In addition, unlike dates, other fruits are generally lacking in **protein**.116 Thanks to this feature, dates enable the body to protect itself against illness and infection, to renew cells and ensure fluid balance. Meat is also a useful foodstuff but maybe not as much as the date, which is a fresh fruit, especially at such a time. Indeed, excessive consumption of meat during pregnancy can actually lead to toxicity in the body. It is much better for pregnant women to choose fruit and vegetables, which are light and easily digested.

All these facts about dates reveal Allah's infinite knowledge and compassion for human beings. As we have seen, the benefits of the date, especially during pregnancy and only recently established by modern medical science, were indicated in the Qur'an many years ago.



WORD REPETITIONS IN THE QUR'AN

Apart from the miraculous characteristics of the Qur'an which we have looked into so far, it also contains what we can term "mathematical miracles." There are many examples of this fascinating Qur'anic aspect. One example of this is the number of repetitions of certain words in the Qur'an. Some related words are surprisingly repeated the same number of times. Below is a list of such words and the number of repetitions in the Qur'an.

The statement of "seven heavens" is repeated seven times. "The creation of the heavens (*khalq as-samawat*)" is also repeated seven times.

"Day (*yawm*)" is repeated 365 times in singular form, while its plural and dual forms "days (*ayyam and yawmayn*)" together are repeated 30 times. The number of repetitions of the word "month" (*shahar*) is 12.

The number of repetitions of the words "plant" and "tree" is the same: 26

The word "payment or reward" is repeated 117 times, while the expression "forgiveness" (*mughfirah*), which is one of the basic morals of the Qur'an, is repeated exactly twice that amount, 234 times.

When we count the word "Say," we find it appears 332 times. We arrive at the same figure when we count the phrase "they said."

The number of times the words, "world" (dunya) and "hereafter" (*akhira*) are repeated is also the same: 115

The word "satan" (*shaitan*) is used in the Qur'an 88 times, as is the word "angels" (*malaika*).

The word faith (iman) (without genitive) is repeated 25 times throughout the Qur'an as is also the word infidelity (*kufr*).

The words "paradise" and "hell" are each repeated 77 times.

The word "*zakah*" is repeated in the Qur'an 32 times and the number of repetitions of the word "blessing" (*barakah*) is also 32.

The expression "the righteous" (*al-abraar*) is used 6 times but "the wicked" (*al-fujjaar*) is used half as much, i.e., 3 times.

The number of times the words "Summer-hot" and "winter-cold" are repeated is the same: 5.

The words "wine" (*khamr*) and "intoxication" (*saqara*) are repeated in the Qur'an the same number of times: 6

The number of appearances of the words "mind" and "light" is the same: 49.

The words "tongue" and "sermon" are both repeated 25 times.

The words "benefit" and "corrupt" both appear 50 times.

"Reward" (*ajr*) and "action" (*fail*) are both repeated 107 times.

"Love" (*al-mahabbah*) and "obedience" (*al-ta'ah*) also appear the same number of times: 83

The words "refuge" (*maseer*) and "for ever" (*abadan*) appear the same number of times in the Qur'an: 28.

The words "disaster" (*al-musibah*) and "thanks" (*al-shukr*) appear the same number of times in the Qur'an: 75.

"Sun" (*shams*) and "light" (*nur*) both appear 33 times in the Qur'an.

- In counting the word "light" only the simple forms of the word were included.

The number of appearances of "right guidance" (*al-huda*) and "mercy" (*al-rahma*) is the same: 79

The words "trouble" and "peace" are both repeated 13 times in the Qur'an.

The words "man" and "woman" are also employed equally: 23 times.

Will they not ponder the Qur'an? If it had been from other than Allah, they would have found many inconsistencies in it. (Qur'an, 4:82)

The number of times the words "man" and "woman" are repeated in the Qur'an, 23, is at the same time that of the chromosomes from the egg and sperm in the formation of the human embryo. The total number of human chromosomes is 46; 23 each from the mother and father.

"Treachery" (*khiyanah*) is repeated 16 times, while the number of repetitions of the word "foul" (*khabith*) is 16.

"Human being" is used 65 times: the sum of the number of references to the stages of man's creation is the same: i.e.

Human being 65

Soil (turab) 17

Drop of Sperm (nutfah) 12

Embryo ('alaq) 6

A half formed lump of flesh (mudghah) 3

Bone ('idham) 15

Flesh (lahm) 12

TOTAL 65

The word "*salawat*" appear five times in the Qur'an, and Allah has commanded man to perform the prayer (salat) five times a day.

The word "land" appears 13 times in the Qur'an and the word "sea" 32 times, giving a total of 45 references. If we divide that number by that of the number of references to the land we arrive at the figure 28.888888888889%. The number of total references to land and sea, 45, divided by the number of references to the sea in the Qur'an, 32, is 71.111111111111%. Extraordinarily, these figures represent the exact proportions of land and sea on the Earth today.238



COMMENTS ABOUT THE QUR'AN FROM VARIOUS SCHOLARS

Some Comments on the Literary Excellence and Inimitability of the Qur'an

... the Meccans still demanded of him a miracle, and with remarkable boldness and self confidence Mohammad appealed as a supreme confirmation of his mission to the Koran itself. Like all Arabs they were the connoisseurs of language and rhetoric. Well, then if the Koran were his own composition other men could rival it. Let them produce ten verses like it. If they could not (and it is obvious that they could not), them let them accept the Koran as an outstanding evident miracle.247 (The well-known Arabist Hamilton Gibb of the University of Oxford)

As a literary monument the Koran thus stands by itself, a production unique to the Arabic literature, having neither forerunners nor successors in its own idiom. Muslims of all ages are united in proclaiming the inimitability not only of its contents but also of its style.248 (Well-known Arabist Hamilton Gibb)

The influence of the Koran on the development of Arabic Literature has been incalculable, and exerted in many directions. Its ideas, its language, its rhymes pervade all

subsequent literary works in greater or less measure. Its specific linguistic features were not emulated, either in the chancery prose of the next century or in the later prose writings, but it was at least partly due to the flexibility imparted by the Koran to the High Arabic idiom that the former could be so rapidly developed and adjusted to the new needs of the imperial government and an expanding society.249 (Well-known Arabist Hamilton Gibb)

Whenever [Prophet] Muhammad [saas] was asked a miracle, as a proof of the authenticity of his mission, he quoted the composition of the Qur'an and its incomparable excellence as proof of its divine origin. And, in fact, even for those who are non-Muslims nothing is more marvellous than its language with such apprehensible plenitude and a grasping sonority... The ampleness of its syllables with a grandiose cadence and with a remarkable rhythm have been of much moment in the conversion of the most hostile and the most sceptic.250 (From Paul Casanova's article, "*L'Enseignement de I'Arabe au College de France*" [The Arab Teaching at the College of France])

It [the Qur'an] is a literal revelation of Allah, dictated to [Prophet] Muhammad [saas] by Gabriel, perfect in every letter. It is an ever-present miracle witnessing to itself and to [Prophet] Muhammad [saas], the Prophet of Allah. Its

miraculous quality resides partly in its style, so perfect and lofty that neither men nor *Jinn* could produce a single chapter to compare with its briefest chapter, and partly in its content of teachings, prophecies about the future, and amazingly accurate information such as [Prophet] Muhammad [saas] could never have gathered of his own accord.251 (From Harry Gaylord Dorman's book, *Towards Understanding Islam*)

All those who are acquainted with the Qur'an in Arabic agree in praising the beauty of this religious book; its grandeur of form is so sublime that no translation into any European language can allow us to appreciate it.252 (From Edward Montet's Traduction Francaise du Coran [*French Translation of the Qur'an*])

The Qur'an in its original Arabic dress has a seductive beauty and charm of its own Couched in concise and exalted style, its brief pregnant sentences, often rhymed, possess an expressive force and explosive energy which it is extremely difficult to convey by literal word for word translation.253 (From John Naish's book, *The Wisdom of the Qur'an*)

The Koran is universally allowed to be written with the utmost elegance and purity of language, in the dialect of Koreish, the most noble and polite of all Arabians... The style of the Qur'an is generally beautiful and fluent,... and

in many places, specifically where the majesty and attributes of God are described, sublime and magnificent... He succeeded so well, and so strangely captivated the minds of his audience, that several of his opponents thought it the effect of witchcraft and enchantment.254 (From George Sale's book, *The Koran: The Preliminary Discourse*)

A miracle of purity of style of wisdom and of truth.255 (From Rev. R. Bosworth Smith's book, *Mohammed and Mohammadanism*)

It [the Qur'an] has a rhythm of peculiar beauty and a cadence that charms the ear. Many Christian Arabs speak of its style with warm admiration, and most Arabists acknowledge its excellence... indeed it may be affirmed that within the literature of the Arabs, wide and fecund as it is both in poetry and in elevated prose, there is nothing to compare with it.256 (From Alfred Guillaume's book, *Islam*).



Some Comments on the Divine Nature of the Qur'an and Its Effect on People

On the whole we find in it a collection of wisdom which can be adopted by the most intelligent of men, the greatest of philosophers and the most skilful of politicians... But there is another proof of the Divinity of the Qur'an; it is the fact that it has been preserved intact through the ages since the time of its Revelation till the present day... Read and reread by the Muslim world, this book does not rouse in the faithful any weariness, it rather, through repetition, is more loved every day. It gives rise to a profound feeling of awe and respect in the one who reads it or listens to it... Therefore, above all, what caused the great and rapid diffusion of Islam was through the fact that this Book... was the book of Allah...257 (From Laura Veccia Vaglieri's book, *Apologie de l'Islamisme*)

The Koran abounds in excellent moral suggestions and precepts, its composition is so fragmentary that we cannot turn to a single page without finding maxims of which all men must approve. This fragmentary construction yields texts, and mottoes, and rules complete in themselves, suitable for common men in any of the incidents of life.258

(From John William Draper's book, *A History of the Intellectual Development of Europe*)

It must be acknowledged, too, that the Koran deserves the highest praise for its conceptions of the Divine nature in reference to the attributes of Power, knowledge and universal Providence and Unity-that its belief and trust in the one Allah of Heaven and Earth is deep and fervent-and that... it embodies much of the noble and deep moral earnestness, and sententious oracular wisdom, and has proved that there are elements in it on which mighty nations and conquering... Empires can be built up.259 (From the preface of *The Koran*, translated from the Arabic by Rev. J. M. Rodwell)

Here, therefore, its merits as a literary production should perhaps not be measured by some preconceived maxims of subjective and aesthetic taste, but by the effects which it produced in [Prophet] Muhammad's [saas] contemporaries and fellow countrymen. If it spoke so powerfully and convincingly to the hearts of his hearers as to weld hitherto centrifugal and antagonistic elements into one compact and well-organized body, animated by ideas far beyond those which had until now ruled the Arabian mind, then its eloquence was perfect, simply because it created a civilized

nation out of savage tribes...260 (A statement of Dr. Steingass, quoted in T. P. Hughes' *Dictionary of Islam*)

In making the present attempt... to produce something which might be accepted as echoing however faintly the sublime rhetoric of the Arabic Koran, I have been at pains to study the intricate and richly varied rhythms which-apart from the message itself-constitute the Koran's undeniable claim to rank amongst the greatest literary masterpieces of mankind... This very characteristic feature-"that inimitable symphony," as the believing Pickthall described his Holy Book...-has been almost totally ignored by previous translators; it is therefore not surprising that what they have wrought sounds dull and flat indeed in comparison with the splendidly decorated original.261 (From Arthur J. Arberry's book, *The Koran Interpreted*)

A totally objective examination of it [the Qur'an] in the light of the modern knowledge, leads us to recognize the agreement between the two, as has been already noted on repeated occasions. It makes us deem it quite unthinkable for a man of [Prophet] Muhammad's [saas] time to have been the author of such statements on account of the state of knowledge in his day. Such considerations are part of what gives the Qur'anic Revelation its unique place, and forces

the impartial scientist to admit his inability to provide an explanation which calls solely upon materialistic reasoning.262 (Dr. Maurice Bucaille, former chief of the Surgical Clinic, University of Paris)

... [T]he Qur'an has invariably kept its place as the fundamental starting point... A creed so precise, ... so accessible to the ordinary understanding might be expected to possess and does indeed possess a marvellous power of winning its way into the consciences of men.263 (Edward Montet, a French intellectual)

... We have a book absolutely unique in its origin, in its preservation... on the Substantial authority of which no one has ever been able to cast a serious doubt.264 (From Rev. Bosworth Smith's book, Muhammad and Muhammadanism)

... the Qur'an is explicit in the support of the freedom of conscience.265 (From James Michener's article, "Islam: The Misunderstood Religion")

Sense of justice is one of the most wonderful ideals of Islam, because as I read in the Qur'an I find those dynamic principles of life, not mystic but practical ethics for the daily conduct of life suited to the whole world.266 (From a lecture on "The Ideals of Islam" quoted in the book *Speeches and Writings of Sarojini Naidu*)

We must not be surprised to find the Qur'an the fountainhead of the sciences. Every subject connected with heaven or earth, human life, commerce and various trades are occasionally touched upon, and this gave rise to the production of numerous monographs forming commentaries on parts of the holy book. In this way the Qur'an was responsible for great discussions, and to it was indirectly due to the marvellous development of all branches of science in the Muslim world... This again not only affected the Arabs but also induced Jewish philosophers to treat metaphysical and religious questions after Arab methods. Finally, the way in which Christian scholasticism was fertilised by Arabian theosophy need not be further discussed.

Spiritual activity once aroused within Islamic bounds was not confined to theological speculations alone. Acquaintance with the philosophical, mathematical, astronomical and medical writings of the Greeks led to the pursuance of these studies. In the descriptive revelations [Prophet] Muhammad [saas] repeatedly calls attention to the movement of the heavenly bodies, as parts of the miracles of Allah forced into the service of man and therefore not to be worshipped. How successfully Moslem people of all races pursued the study of astronomy is shown by the fact that for centuries they were

its principal supporters. Even now many Arabic names of stars and technical terms are in use. Medieval astronomers in Europe were pupils of the Arabs.

In the same manner the Qur'an gave an impetus to medical studies and recommended the contemplation and study of Nature in general.267 (From Prof. Hartwig Hirschfeld's book, *New Researches into the Composition and Exegesis of the Qur'an*)

The Koran admittedly occupies an important position among the great religious books of the world. Though the youngest of the epoch-making works belonging to this class of literature, it yields to hardly any in the wonderful effect which it has produced on large masses of men. It has created an all but new phase of human thought and a fresh type of character. It first transformed a number of heterogeneous desert tribes of the Arabian peninsula into a nation of heroes, and then proceeded to create the vast politico-religious organizations of the Muhammadan world which are one of the great forces with which Europe and the East have to reckon today.268 (From G. Margoliouth's introduction to *The Koran*, translated from the Arabic by Rev. J. M. Rodwell)

However often we turn to it [the Qur'an]..., it soon attracts, astounds, and in the end enforces our reverence...

Its style, in accordance with its contents and aim is stern, grand, terrible-ever and anon truly sublime-Thus this book will go on exercising through all ages a most potent influence.269 (A saying of Goethe quoted in T. P. Hughes' book, *Dictionary of Islam*)



SOME SCIENTISTS' COMMENTS REGARDING THE QUR'AN

... There are too many accuracies [in the Qur'an] and, like Dr. Moore, I have no difficulty in my mind that this is a divine inspiration or revelation which led him to these statements.270 (Dr. T. V. N. Persaud, Professor of Anatomy, Pediatrics and Child Health, Obstetrics, Gynecology, Reproductive Sciences at the University of Manitoba)

... It follows, I think, that not only there is no conflict between genetics and religion but, in fact, religion can guide science by adding revelation to some of the traditional scientific approaches, that there exist statements in the Quran shown centuries later to be valid, which support knowledge in the Quran having been derived from God.271 (Dr. Joe Leigh Simpson, Professor of Obstetrics and Gynecology, Molecular and Human Genetics)

As a scientist, I can only deal with things which I can specifically see. I can understand embryology and developmental biology. I can understand the words that are translated to me from the Quran. As I gave the example before, if I were to transpose myself into that era, knowing what I knew today and describing things, I could not

describe the things which were described... So I see nothing here in conflict with the concept that divine intervention was involved in what he [Prophet Muhammad (saas)] was able to write.272 (Dr. E. Marshall Johnson, Professor Emeritus of Anatomy and Developmental Biology at Thomas Jefferson University)

In a relatively few *aayahs* [Quranic verses] is contained a rather comprehensive description of human development from the time of commingling of the gametes through organogenesis. No such distinct and complete record of human development, such as classification, terminology, and description, existed previously. In most, if not all, instances, this description antedates by many centuries the recording of the various stages of human embryonic and fetal development recorded in the traditional scientific literature.273 (Gerald C. Goeringer, Associate Professor of Medical Embryology at Georgetown University)

It has been a great pleasure for me to help clarify statements in the Qur'an about human development. It is clear to me that these statements must have come to [Prophet] Muhammad [saas] from God, or Allah, because most of this knowledge was not discovered until many centuries later. This proves to me that [Prophet] Muhammad [saas] must have been a messenger of God, or Allah.274 (Dr.

Keith L. Moore, Professor Emeritus, Department of Anatomy and Cell Biology, University of Toronto. Distinguished embryologist and the author of several medical textbooks)

... Because the staging of human embryos is complex, owing to the continuous process of change during development, it is proposed that a new system of classification could be developed using the terms mentioned in the Qur'an and Sunnah. The proposed system is simple, comprehensive, and conforms with present embryological knowledge.275 (Dr. Keith L. Moore, Professor Emeritus, Department of Anatomy and Cell Biology, University of Toronto)

The intensive studies of the Qur'an and Hadith in the last four years have revealed a system of classifying human embryos that is amazing since it was recorded in the seventh century A.D... the descriptions in the Qur'an cannot be based on scientific knowledge in the seventh century... 276 (Dr. Keith L. Moore, Professor Emeritus, Department of Anatomy and Cell Biology, University of Toronto)

I think it is almost impossible that he [Prophet Muhammad (saas)] could have known about things like the common origin of the universe, because scientists have only found out within the last few years with very complicated and advanced technological methods that this

is the case... Somebody who did not know something about nuclear physics 1400 years ago could not, I think, be in a position to find out from his own mind for instance that the earth and the heavens had the same origin, or many others of the questions that we have discussed here.277 (Alfred Kroner, Professor of the Department of Geosciences, University of Mainz, Germany. One of the world's most famous geologists)

If you combine all these and you combine all these statements that are being made in the Qur'an in terms that relate to the earth and the formation of the earth and science in general, you can basically say that statements made there in many ways are true, they can now be confirmed by scientific methods... And that many of the statements made in there at that time could not be proven, but that modern scientific methods are now in a position to prove what [Prophet] Muhammad [saas] said 1400 years ago.278 (Alfred Kroner, Professor of the Department of Geosciences, University of Mainz, Germany)

I say, I am very much impressed by finding true astronomical facts in Qur'an, and for us modern astronomers have been studying very small piece of the universe. We have concentrated our efforts for understanding of very small part. Because by using telescopes, we can see only very

few parts of the sky without thinking about the whole universe. So by reading Qur'an and by answering to the questions, I think I can find my future way for investigation of the universe.279 (Professor Yushidi Kusan, Director of the Tokyo Observatory, Tokyo, Japan)

Certainly, I would like to leave it at that, that what we have seen is remarkable, it may or may not admit of scientific explanation, there may well have to be something beyond what we understand as ordinary human experience to account for the writings that we have seen.280 (Professor Armstrong, Professor of Astronomy serving with NASA)

It is difficult to imagine that this type of knowledge was existing at that time, around 1400 years back. May be some of the things they have simple idea about, but to describe those things in great detail is very difficult. So this is definitely not simple human knowledge. A normal human being cannot explain this phenomenon in that much detail. So, I thought the information must have come from a supernatural source.281 (Prof. Dorja Rao, Professor of Marine Geology at King Abdulaziz University, Jeddah, Saudi Arabia).

... I believe that everything mentioned in the Qur'an 1400 years ago is true and can be proven by scientific

methods... This must be by inspiration from God, or Allah, Who knows all science. Thus, I believe that this is the time to say: "There is no god but Allah and Muhammad is the Messenger of Allah."282 (Prof. Tejatat Tejasen, Head of the Department of Anatomy and Embryology, University of Chiang Mai, Chiang Mai, Thailand)

The Qur'an came several centuries ago, confirming what we discovered. This indicates that the Qur'an is the word of God.283 (Prof. Joly Sumson, Professor in Gynecology and Obstetrics)

It [the Qur'an] discusses the past, the recent period, and the future. I do not know the cultural level of the people in the period of [Prophet] Muhammad [saas] and I do not know their scientific level. If it is as we know about the low scientific level in this ancient period, and the absence of technology, then there is no doubt that what we are reading nowadays in the Qur'an is a light from God. He inspired it in [Prophet] Muhammad [saas]. I had made research into the early history of civilization in the Middle East in order to know if there was such perfect information as this. If there was no other information like the Qur'anic information in that ancient period, this strengthens the faith that God sent [Prophet] Muhammad [Prophet]; He sent to him a little amount from His large science, which

we have discovered only in recent time. We are hoping for continuous dialogue in the subject of science with the Qur'an in the field of geology.284 (Prof. Palmar, one of the major scientists in geology in the USA).

After a discussion about the function of mountains for the fixing of the earth:

I believe that this [the Qur'an's information] is very very strange, it is nearly impossible, I believe truly that if what you are saying is right, thus, this book [the Qur'an] is very valuable to be noticed, I agree with you.285 (Professor Syawda, a Japanese scientist famous in Japan and internationally in the field of oceanic geology).



A SELECTION OF OTHER STATEMENTS REGARDING THE QUR'AN

Everything made so much sense. This is the beauty of the Qur'an; it asks you to reflect and reason... When I read the Qur'an further, it talked about prayer, kindness and charity. I was not a Muslim yet, but I felt the only answer for me was the Qur'an and Allah had sent it to me.286 (Yusuf Islam [Cat Stevens], former British pop star)

I am not a Muslim in the usual sense, though I hope I am a "Muslim" as "one surrendered to God," but I believe that embedded in the Quran and other expressions of the Islamic vision are vast stores of divine truth from which I and other occidentals have still much to learn, and "Islam is certainly a strong contender for the supplying of the basic framework of the one religion of the future."287 (From the book *Islam and Christianity Today*)

The essential and definite element of my conversion to Islam was the Qur'an. I began to study it before my conversion with the critical spirit of a Western intellectual... There are certain verses of this book, the Qur'an, revealed more than thirteen centuries ago, which teach exactly the same notions as the most modern scientific researches do.

This definitely converted me.288 (Ali Selman Benoist, France, Doctor of Medicine)

I have read the Sacred Scriptures of every religion; nowhere have I found what I encountered in Islam: perfection. The Holy Qur'an, compared to any other scripture I have read, is like the Sun compared to that of a match. I firmly believe that anybody who reads the Word of Allah with a mind that is not completely closed to Truth, will become a Muslim.289 (Saifuddin Dirk Walter Mosig)

The strength of the Koran is that a Muslim, or anyone, can open it to any page and get a message dealing with life's meaning.290 (The well-known theologian John Esposito).

I hope the time is not far off when I shall be able to unite all the wise and educated men of all the countries and establish a uniform regime based on the principles of Qur'an which alone are true and which alone can lead men to happiness.291 (French Emperor Napoleon Bonaparte)

Tony Blair: "Qur'an Inspired Me"

The British Prime Minister Tony Blair says that he has read the whole Qur'an three times. In his statements, he often mentioned his admiration for the Qur'an's moral teaching. On March 29, 2000, the BBC reported on Blair's

admiration for the Qur'an in a feature entitled "Blair: Qur'an Inspired Me." He was reported to have said that Islam was a good and peaceful religion, that he owned two copies of the Qur'an, and that he was quite inspired by it:

If you read the Koran, it is so clear... the concept of love and fellowship as the guiding spirits of humanity.292

Two or three days before the 9/11 attacks, the British newspaper *The Mail on Sunday* published an article in which Blair said that former US president Bill Clinton's daughter Chelsea had given him a copy of the Qur'an as a gift, that he had begun to read it and that it given him courage in times of difficulty.293 After the attacks, Blair once again said in an interview on Al-Jazeera television that had read the Qur'an. He also added:

I read the message of the Koran, insofar as it can be translated. And I read about Islam and I enjoy doing that. And I think that I have learned things about the Koran that I never knew before and I think a lot of Christians would be interested.294

Time magazine described Blair as "long-time student of the Koran" in one article about him.295

A speech by Bill Clinton which described how influenced he was by the Qur'an

In his last year in the White House, former US President Bill Clinton received a number of Muslims during Ramadan. At the meeting, which began with a reading from the Qur'an, Clinton used verses from the Qur'an in his own address and frequently stated his interest in Islam:

And I thought it was particularly moving that Imam read the passage from the Koran that said that Allah created nations and tribes that we might know one another, not that we might despise one another. There's a wonderful passage in the Hebrew Torah, which warns people never to turn aside the stranger, for it is like turning aside the most high God. And the Christian Bible says that people should love their neighbor as themselves. But it's quite wonderful to say that Allah created the nations and tribes that they might know one another better... Let me say, also, that there is much that the world can learn from Islam. It is now practiced by one of every four people on Earth. Americans are learning more in our schools and universities. Indeed, I remember that our daughter took a course on Islamic history in high school and read large portions of the Koran, and came home at night and educated her parents about it, and later asked us questions about it... So I ask you again to rededicate yourselves in this coming year to making sure that others in this country

truly understand and appreciate the faith you embrace, its practices, its beliefs, its precepts and its inclusive humanity... The Koran also teaches, in addition, to the fact that we should do unto others as we wish to have done to us, and reject for others what we would reject for ourselves, but we should also make a commitment to live in peace…296

George W. Bush:

"It's [the Qur'an is] a very thoughtful gift."

On 26 September 2001, President George W. Bush held a substantive meeting with American Muslim leaders, and said that "the teachings of Islam are the teachings of peace and good." During this meeting, Dr. Muzammil Siddiqi, President of the Islamic Society of North America (ISNA), presented a copy of the Holy Qur'an to President Bush. During a brief press conference after the meeting, the President expressed his pleasure saying:

And I want to thank you very much for the gift you gave me, Imam, the Koran. It's a very thoughtful gift. I say, "Thank you very much for the gift." He said, "It's the best gift I could give you, Mr. President." I appreciate that very much.297

On September 17, 2001, President Bush visited the Washington Islam Center mosque, one of the oldest in the United States. In his speech, he emphasized that Islam is a religion of peace and that the terrorist attacks of 9/11 have nothing to do with the teachings of Islam or the sincere Muslims of the world, all of whom deplore terrorism. Bush stated that those who inflict harm on innocent and civilian Muslims are just as in the wrong as those who carry out terrorist attacks. At this crowded meeting, covered live by a large number of domestic and international television stations, President Bush read the following verse from the Qur'an:298

"In the long run, evil in the extreme will be the end of those who do evil. For that they rejected the signs of Allah and held them up to ridicule." (Qur'an, 30:10)



Islam Was Not Spread By Force

الإسلام لم ينتشر بالسيف

****

The propagation of Islam is no doubt a religious duty incumbent upon every true Muslim who must follow the example of the Propher, but spread of Islam by force is a thing of which no trace can be found either in the Holy Koran or in the traditions of the Prophet. ***Islam is aginst aggression, sanction is given for war only in self-defence.***

"fight in defence of the cause of God against those who attack you begin ye no hostilities. Verily God loveth not the aggressors. And if they (the enemies of Islam) incline towards Peace incline thou (the prophet) also to Peace, and have trust in God" (VIII-61)

there is not the least ground for the oft-repeated allegation that Islam is intolerant and was propagates by the sword. The Koran states cleates: ***" there is no compulsion in religion , "*** and the reason is added ***: " the right course is clearly distinct from the wrong one "*** (II-256). It was only when the Muslims'liberty and particularly their freedom of worship was threatened and actually attacked that Islam seized the sword in self- defence as it will ever

do. But Islam never interfered with the dogmas of any moral faith. It never invented the rack or the stake for stifling difference of opinion, or strangling, or strangling human conscience, or exterminating heresy.



Are Muslims exempt from punishment (in an Islamic state) for killing of Non-Muslims?

هل لا يعاقب المسلمين لقتلهم غير المسلمين ؟

The hadith from Sahih Bukhari is as follows:

Narrated Abu Juhaifa: I asked 'Ali "Do you have anything Divine literature besides what is in the Qur'an?" Or, as Uyaina once said, "Apart from what the people have?" 'Ali said, "By Him Who made the grain split (germinate) and created the soul, we have nothing except what is in the Quran and the ability (gift) of understanding Allah's Book which He may endow a man, with and what is written in this sheet of paper." I asked, "What is on this paper?" He replied, "The legal regulations of Diya (Blood-money) and the (ransom for) releasing of the captives, and the judgment that no Muslim should be killed in Qisas (equality in punishment) for killing a Kafir (disbeliever)." - Sahih Bukhari Volume 9, Book 83, Number 50

This is one of the weak hadiths and there is no oher hadith expanding this point further. Nowhere is a similar

thing mentioned in the Quran or sayings of prophet Muhammad (pbuh).

First of all, it should be clear that Islam maintains the protection of life and does not sanction any violation against it, irrespective of the people's religion, race, sect, etc.. The Qur'an says about the prohibition of murder, **"...Take not life, which Allah hath made sacred, except by way of justice and law: thus does He command you, that ye may learn wisdom." (Al-An`am: 151) "Nor take life, which Allah has made sacred, except for just cause. And if anyone is slain wrongfully, We have given his heir authority (to demand Qisas or to forgive): but let him not exceed bounds in the matter of taking life; for he is helped (by the law)" (Al-Isra': 33)**

According to the Qur'an, killing any person without a just cause is as big a sin as killing the whole humanity and saving the life of one person is as good deed as saving the whole humanity. (See Al-Ma'idah: 32) Muslims do not hate – let alone kill - non-Muslims, be they Christians, Jews, Hindus, Buddhist or followers of any religion or no religion. Our religion does not allow killing any innocent person regardless of his or her religion. The life of all human beings is sacrosanct according to the teachings of

the Qur'an and the guidance of our blessed Prophet Muhammad, peace be upon him and upon all the Prophets and Messengers of Allah.

When we Muslims state that Islam is a religion of peace, we are not trying to prove something unreasonable or solve a crossword puzzle. Rather, we are just stating a fact backed by clear-cut evidence and unquestionable proofs. Even we don't need to state this fact, for Islam, in itself, is self-explanatory, in terms of its meaning, its noble teachings and the core of its message conveyed by the Prophets Allah sent to mankind.

With that statement, we don't intend to sound apologetic, for Islamic concept of peace is very clear. It does not mean weakness, slavishness or surrendering to aggression and injustice. The Islamic concept of peace aims at securing security and harmony for the whole world, without any discrimination as to religion, race or color. Thus, Islam, right from its inception, waged a total war against injustice and oppression. It has made it clear that people should not be deprived of having access to the light of guidance. But throughout its history you can never find any trace of infringing upon people's right to self expression, even at times that such right was misused. The

cogent example to be mentioned here is the way the Prophet, peace and blessings be upon him, received the two envoys sent by Musailamah Al-Kazzab (the Liar). His fine remarks always ring in mind whenever the issue of diplomatic immunity comes to fore. He, peace and blessings be upon him, told the envoys when they addressed him in a very provocative way: **"If not that the envoys should not be killed, I'd have ordered for you to be beheaded",** thus laying down the rule that was later codified as one of the principles of the modern international law.

The point here is, it's not of the Islamic teachings to kill people just because they happen to be non-Muslims or happen to disagree with Muslims on some points. What attests to this is the fact that the first war in the Islamic history would have never occurred if not that the enemies of Islam could not be satisfied with expelling Muslims from their home (Makkah), rather they planned to carry the aggression to Madinah in order to exterminate Muslims once and for all. So the question that should have been asked is: why do opponents are always on the trail of Muslims?

Focusing more on your question, Sheikh Ahmad Kutty, a

senior lecturer and an Islamic scholar at the Islamic Institute of Toronto, Ontario, Canada, states:

"Islam is indeed a religion of love and peace. Islam does not teach people to kill all those who disagree with them simply because they disagree with them. If certain bigoted Muslims did so that is not the fault of Islam. How unjust would it be to say that Christianity is a religion that teaches violence and blood shed by looking at the historical performance of some so-called Christians: After all, Hitler who committed genocide against the Jews, the white supremacists in South America who practiced barbarities against the blacks, the Serbs who committed genocide against the Muslims in Bosnia, those who systematically practiced mass slaughter of Muslims and Jews in Spain, and burned heretics, etc. all claimed to be Christians. What about the Christians still killing each other in Ireland? So why use double standards in judging Islam? Stereotyping is wrong regardless of against whom we use it.

Vast majority of Muslims have nothing to do with such violence or bloodshed that may or may not have been committed by those who claim to be Muslims. According to the strict verdict of the Qur'an, taking life of a single human being unjustly is akin to taking the life of all

humanity. A good Muslim, therefore, is one who believes in sanctity of all life. The Prophet, peace be upon him, taught us that if a person were to kill even a single little sparrow, it would appear before the Lord of the worlds seeking God's justice against the person!"

Islam was practiced in a proper way during the time of Prophet Muhammad (pbuh) and the Khalifas and there is not a single instance of this rule being applied.

Narrated Salim's father: "The Prophet sent Khalid bin Al-Walid to the tribe of Jadhima and Khalid invited them to Islam but they could not express themselves by saying, "Aslamna (i.e. we have embraced Islam)," but they started saying "Saba'na! Saba'na (i.e. we have come out of one religion to another)." Khalid kept on killing (some of) them and taking (some of) them as captives and gave every one of us his Captive. When there came the day then Khalid ordered that each man (i.e. Muslim soldier) should kill his captive, I said, "By Allah, I will not kill my captive, and none of my companions will kill his captive." When we reached the Prophet, we mentioned to him the whole story. On that, the Prophet raised both his hands and said twice, "O Allah! I am free (or innocent or not responsible for)

from what Khalid has done." (Translation of Sahih Bukhari, Volume 5, Book 59, Number 628)"

And what does the Quran say:

"They perform (their) vows, and they fear a Day Whose evil flies far and wide. And they feed, for the love of Allah, the indigent, the orphan, and the captive -- (Saying), 'We feed you For the sake of Allah alone: No reward do we desire from you, nor thanks.' (The Noble Quran, 76:7-9)"

In these Noble Verses, we clearly see how Allah Almighty orders the Muslims to treat their captives with kindness and to not expect anything back in return. Muslims must do it for the love of Allah Almighty, hence they have to feed their captives in kindness and love. Notice here how Allah Almighty is so Great, Merciful and Gracious, that even the captives are given His Love. Allah Almighty's door for Mercy and Forgiveness is always open.

Muslims not only can't kill their captives, but they also must feed them for the "love of Allah". Our Prophet peace be upon him forgave the enemies of Islam. When the Muslims liberated Mecca from the Pagan Arabs, and the Pagans' army gave up, because they were widely out

numbered by the Muslims, our Prophet peace be upon him said his very famous word that was taught to us in schools: "Go, you are free."

Islam and Ethnic Cleansing

Ethnic cleansing is a western concept and is generally followed by Christian societies. For example, Islam ruled Spain for nearly 500 years and at that time there were Muslims, Jews and Christians living together. As soon as the Christians took over, they either killed or expelled al Jews and Muslims from Spain. Similarly before the second world war, the Christians from Europe ethnically cleansed it from Jews and upto six million Jews were killed throughout Europe. Recently there has been enthnic cleansing of Muslims by Christian Serbs in Yugoslavia and recently by the Russians in Chechnya.

In Islam ounishment can be imposed on Non-Muslims if they are trying to destry Islam.

"The punishment of those who wage war against God and His Apostle, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is

theirs in the Hereafter; Except for those who repent before they fall into your power: in that case, know that God is Oft-forgiving, Most Merciful. (The Noble Quran, 5:33-34)"

Let us look at some incidents where Noble Verse 5:33 had been applied to the enemy:

The first incident is when the Muslims were just starting Islam in Madina. Along with the Muslims there, there were some Christians and three big Jewish tribes: Bani Al-natheer, Bani Qaynuqaa, and Bani Quraytha. When the Pagans of Mecca wanted to end Islam once and for all, they finally agreed along with several other Pagan tribes out side Mecca to attack the Muslims in Madina. Prior to this, the Muslims had already signed a treaty of united defense of Madina with the Jews. When the Pagans of Mecca and their allies finally started marching to Madina, the Muslims became aware of it. One of our beloved Prophet's close companions, Salman Al-Farisi (may Allah Almighty be pleased with him, rest his soul and grant him Paradise), suggested that the Muslims should dig a big trench to along all of the plain areas of Madina to disable the Pagans from attacking the Muslims.

The Jews' tribes were stationed in the North side of Madina. They didn't need to dig any trench because they

had such high mountains that they could easily defend by stationing their troops on top of the mountains, which would then disable the Pagans from entering Madina from the North. But the Jews will always remain Jews no matter what. They betrayed our Prophet and told the Pagans that they could attack them from the North along with the Jewish army. Allah Almighty had blessed the Muslims with a big victory after long battles and Allah Almighty's blessings of the winds that blocked the eye sights of the enemies of Islam. After the Pagans withdrew back to Mecca, our Prophet peace be upon him executed Noble Verse 5:33 and exiled Bani Quraytha, the first Jewish tribe to betray the Muslims, from Madina. Later on, the other two Jewish tribes were exiled too.

The second incident is in the following narration about our Prophet Muhammad peace be upon him, which further explains in details when the **Muslims need to apply Noble Verse 5:33 to the enemy**:

Narrated Abu Qilaba: "Anas said, "Some people of 'Ukl or 'Uraina tribe came to Medina and its climate did not suit them. So the Prophet ordered them to go to the herd of (Milch) camels and to drink their milk and urine (as a medicine). So they went as directed and after they became

healthy, they killed the shepherd of the Prophet and drove away all the camels. The news reached the Prophet early in the morning and he sent (men) in their pursuit and they were captured and brought at noon. He then ordered to cut their hands and feet (and it was done), and their eyes were branded with heated pieces of iron, They were put in 'Al-Harra' and when they asked for water, no water was given to them." Abu Qilaba said, "Those people committed theft and murder, became infidels after embracing Islam and fought against Allah and His Apostle. (Sahih Bukhari, Ablutions (Wudu'), Volume 1, Book 4, Number 234)"

Notice in the above incidents that the enemy had betrayed the Muslims. In the first incident, the Jews betrayed the Muslims by breaking up the treaty and fighting along side with the Pagans. In the second incident, the Pagans killed the Shepherd and stole all of the Camels after they gained the Muslims' trust by embracing Islam. These are the only times where Prophet Muhammad peace be upon him ever applied Noble Verse 5:33 to anyone.

Islam is a merciful religion and Allah Almighty gives the enemies of Islam the opportunity to be forgiven when they're captured in the battle field. Muslims must always treat their captives with kindness and feed them.

If the enemy was caught after they played a very dirty trick on the Muslims and caused the Muslims much damage from their evil deceptions and tricks as the Jews and some of the people of Tribe of Urania did to our Prophet and the Muslims, then Noble Verse 5:33 must be applied for their punishment.

The door for mercy and forgiveness is always open for the treacherous enemy as clearly stated in Noble Verse 5:34, but depending on the situation, if the enemy is so obviously not willing to sincerely repent even if they declare it, then Noble Verse 5:34 can not be applied to them and the punishment of Noble Verse 5:33 must be applied.



Having a Girlfriend, is it Permissible?

هل مسموح فى الإسلام اتخاذ صديقة مراسلة ؟

What Does Islam say about having girfriends or boyfriends?

It stands to reason that having a girlfriend is not the manner of a Muslim. It is forbidden for a male Muslim to have a girlfriend, as it is forbidden for a female Muslim to have a boyfriend.

Muslims should have good relations with all people, males as well as females, at school, at work, in your neighborhood etc. You should be kind and courteous to everyone. However, it is not allowed in Islam to take a non-mahram person or persons of the opposite gender as a very close friend. Such friendship often leads to haram. In the Qur'an, Allah mentioned that good men and women are those who marry, do not have fornicating relationships and do not have "paramours" or Akhdan see An-Nisaa': 25, Al-Ma'idah: 5).

Akhdan are "sweethearts" or for a man a "mistress" and for a woman a "lover". The Prophet, peace and blessings be upom him, is reported to have stated that "whenever two strangers of the opposite gender are alone with each other,

Satan becomes the third one between them." (At-Tirmidhi)"

So it is not allowed for a Muslim boy to have a girlfriend or for a Muslim girl to have a boyfriend. Howsoever pure your intentions may be, the danger is that it will lead you to sin. Or at least you will be alone with each other and spend more time together.

Thus, you should be friendly with your classmates, boys and girls both; but do not take a girl as your intimate friend. Of course, homosexuality is also forbidden in Islam. So do not take a boy either as your intimate friend in the "gay sense" of the word.

If your friend, not girlfriend, is interested in Islam, by all means help her to become Muslim. Give her the Islamic books and ask her to attend Islamic meetings and lectures. Let her accept Islam by her own will. Do not force her or put any pressure on her to become Muslim. May Allah bless you and keep you on the right path.

Shedding more light on this, the eminent Muslim scholar, Sheikh Muhammad Al-Hanooti, member of the North American Fiqh Council, states:

A friendship wth the opposite sex is not of Islam. It used to be of the Jahiliyyah (pre-Islamic era) style of life. A friendship of the two sexes can never be safe or sex-free. I agree that in

some exceptional cases, it could be innocent. But, a law is usually amended for social regulations. There is no law to be customized for a certain person or few people.

The Qur'an and Sunnah guidance for the sexes dealing with each other has a main major issue for which Islam has set principles and rules to govern. It is the desire and lust. The Qur'an prohibits anything that motivates one's heart in a seductive way towards the other. The Qur'an tells a woman when she speaks to a man to speak in a way that doesn't show any interest in him lest he should feel seduced to build up an unhealthy relationship. If there is a possibility in any kind of action that it could lead by some percentage into catastrophe, no one will ever take that risk. I can say what you call friendship could have some percentage of leading into haram. How would you go to that risk whereas if a doctor says to you an operation of a certain organ could lead you into death? You would say I don't want to risk my life, but I will take the pain.

Firstly, this is a deen but not a man's opinion. Lastly, if you take it, you certainly will be on the safe side. If you want to follow reason, reason has a lot of defects and sometimes we cannot draw the line to know who is sane and who is insane. Sometimes you cannot know which is which.